

the Chaplain

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also:

THOUGHT-STARTERS • QUOTES • WORK METHODS

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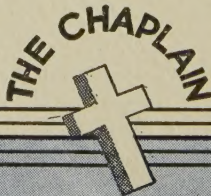
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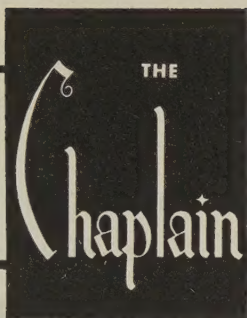
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Associate Editor: JACOB S. PAYTON, D.D.

- Extracts from our late President's "undelivered speech," written the night before he died for Jefferson Day

His Last Word Was of Peace

By FRANKLIN DELANO ROOSEVELT

TODAY we have learned in the agony of war that great power involves great responsibility. Today we can no more escape the consequence of German and Japanese aggression than could we avoid the consequences of attacks by the Bargary corsairs a century and a half before.

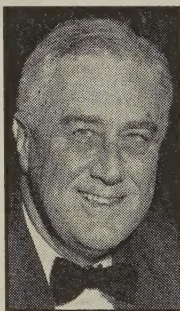
We as Americans, do not choose to deny our responsibility. Nor, do we intend to abandon our determination that, within the lives of our children and our children's children, there will not be a third World War.

We seek peace—enduring peace. More than an end to war, we want an end to the beginnings of all wars—yes, an end to this brutal, inhuman and thoroughly impractical method of settling the differences between governments.

The once powerful, malignant Nazi state is crumbling, the Japanese war lords are receiving, in their own homeland, the retribution for which they asked when they attacked Pearl Harbor.

But the mere conquest of our enemies is not enough.

We must go on to do all in our power to conquer the doubts and the fears, the ignorance and the



greed, which have made this horror possible.

Thomas Jefferson, himself a distinguished scientist, once spoke of the "brotherly spirit of science, which unites into one family all its votaries of whatever grade, and however widely dispersed throughout the different quarters of the globe."

Today, science has brought all the different quarters of the globe so close together that it is impossible to isolate them, one from another.

Today we are faced with the prominent fact that, if civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live together and work together, in the same world, in peace.

Let me assure you that my hardest work is the steadier for the work that is to be done, that I move more firmly into the task, knowing that you—millions and millions of you—have joined with me in the resolve to make this work endure.

The work, my friends, is peace—more than an end of this war—an end to the beginnings of all wars—yes, an end, forever, to this impractical, unrealistic settlement.

the differences between governments by the mass killing of peoples.

Today as we move against the terrible scourge of war—as we go forward toward the greatest contribution that any generation of human beings can make in this world—the contribution of lasting peace, I ask you to keep up your faith. I measure the sound, solid

achievement that can be made at this time by the straight-edge of your own confidence and your resolve. And to you, and to all Americans who dedicate themselves with us to the making of an abiding peace, I say:

The only limit to our realization of tomorrow will be our doubts today. Let us move forward with strong and active faith.

Roosevelt and Spiritual Values

One of the last letters signed by the late President gave fervent expression of his interest in Christian fellowship and spiritual values. It was addressed to Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America and resident bishop of the New York Area of The Methodist Church. The day following Mr. Roosevelt's death, Bishop Oxnam took off for London to attend the enthronement of the Archbishop of Canterbury as a representative of American churches. Representing the General Commission on Army and Navy Chaplains, he also visited chaplains and men of the Mediterranean Theater.

April 9, 1945

DEAR BISHOP OXNAM:

I wish you Godspeed as you take off on a dual mission, in some respects of unique interest.

A common patriotism and a determination to win the war, foremost in all American hearts, have brought all of our citizens into closer union. Without regard to religious affiliations or individual loyalties, we and our allies have worked together to achieve complete victory over our enemies. It is therefore of happy significance that you, as President of the Federal Council of the Churches of Christ in America, are journeying to an ancient English city to represent that very inclusive body of American Christians at the enthronement of the Archbishop of Canterbury. I think that is an exemplification of the spirit which should bind together Christians of all nations and loyalties in the bonds of fellowship and good will.

Permit me also to wish you success as you continue your travels as representative of the General Commission on Army and Navy Chaplains to visit the chaplains in the Mediterranean theater of operations. That visitation will bear witness to the importance which we place on spiritual things and will, I trust, strengthen alike the morale of our chaplains and the forces to whom they minister.

Very sincerely yours,

(Signed) FRANKLIN D. ROOSEVELT

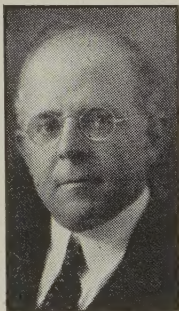
- TEXT: "Shall I drink the blood of these men that have put their lives in jeopardy?"—I Chron. 11:19

Sacrificial Living

By FREDERICK ZIMMERMAN, D.D.

Secretary, Board of Domestic Missions, Reformed Church in America

AN ancient story brings to life a fundamental truth which, in the midst of a great world conflict, must find a larger acceptance among us if the awful toll of life and destruction of the toil of centuries is to find any justification or sanity in the days to come.



brave warriors. But it was, and they immediately set out on the dangerous errand to get it. Taking a goat skin, they crept through the enemies' lines, filled the skin at the well, and began the hazardous journey back. Their lives were in danger every moment but they made it, and

David, the king of Israel, was at war. At the moment his fortunes were at low ebb. He was hemmed into a rocky fastness by his enemies. Things looked very black indeed. Being an out-of-doors man, he felt the cramping effects of close physical confinement. His mind, however, was taking a wide sweep in retrospect, as so many of our boys find themselves doing in fox-holes today. The days and haunts of his boyhood came vividly before him—the quiet, uneventful days of a shepherd boy, his brothers, his home and the old well by the gate of the city. Then came the nostalgic yearning for a satisfying, cooling drink of the cool spring, and this found expression in the sigh, "O that one would give me drink of the water of the well of Bethlehem, that is at the gate!"

Little did he realize this audible wish had been heard by three

with eyes aglow with loyalty and triumph they presented the water to the astonished king, saying: "Sir, this is the water from the well at Bethlehem you desired."

I

David put the water to his lips but, to the consternation of the brave men who had dared all to get it, he poured the water on the ground, saying: "My God, forbid me that I should do this thing! Shall I drink the blood of the men that have put their lives in jeopardy?"

The truth that David exemplified by this act, and our Savior followed even to the Cross, is selflessness. Even in the realm of our legitimate desires we must sanctify our longings rather than satisfy them.

There could never have arisen a civilized society unless, like leave

here lived among us chivalrous men and women who had an attitude toward life other than that of self-interest. And it is not too much to say that any security for the future having the promise of permanence depends upon a larger acceptance of this truth as a principle of life. When all that we have and are is recognized, both by individuals and by nations, as a responsibility for which we are accountable to God, our redemption draweth nigh.

II

I believe we are right in insisting upon the complete surrender of our enemies before hostilities shall cease, but I question if it will end the conflict that provoked the war: namely, the putting of self-interest above the spiritual, economic and social well-being of humankind. If all that we are waiting for is to get back to a higher standard of living for ourselves, to satisfy our thirst for comfort to the neglect of millions who are homeless, orphaned, exploited, illiterate and hungry, we shall prove false to all who have fought and died for.

Even at this very moment while we are holding out the hope of a more democratic, freedom-loving world to mankind, the whites in South Africa are determined the blacks shall never have it; and in local areas in our homeland, where equal opportunity for all citizens is guaranteed under the constitution, men high in political office, and even churchmen, declare that white supremacy is going to stay here even if blood has to be shed to sustain it.

To make any kind of peace that will stick demands more than the machinery to put international relations to work; it needs a new heart, begotten of Christ, that sublimates self-interest into co-operative fellowship, race tensions into race relations based upon justice, good will and righteousness, and the hope of a fuller and better life for all. To settle for anything less than this is to treat lightly the sacrifices made to assure it.

Some so-called "practical" people, seeing David pour upon the ground water that he so desired, would scornfully label the act foolish sentimentality. Nothing could be farther from the truth. It was not a sentimentalist but a far-seeing, great-hearted man who refused to drink the water from the well at Bethlehem. For lo, according to his own words, when he looked upon the water it was not colorless, it was red to his eyes, "Is this not the blood," he said, "of the three men who went in jeopardy of their lives?"

III

Now that the war in Europe is over, many are expressing a hope that V-J Day will not be far off. Let us pray that our sons and daughters will soon be home again to begin normal living, bringing the fruits of victory with them. It is what we see in the fruits of victory that will make all the difference—whether we see them as ministering to our physical well-being alone or whether we shall see the blood that is upon them, the spiritual responsibility they carry, the unworthiness of the recipients to receive them.

Most people do not like to see blood or to think about it in relation to their own physical or spiritual well-being. Perhaps that is the reason why, in many a Christian pulpit today the blood of Christ for the redemption of the world is rarely if ever presented as the prerequisite to salvation. We like to talk about the beauty, the ethic, the life of Christ, but are prone to gross over or reject utterly as an affront to "good taste" the fact that it takes the blood of a sinless Savior to save men and nations from their sins and bring them into a living relationship to God to end all inner and outer conflicts. Once a man sees the agonizing, thorn-crowned, crucified Savior suffering on the cross for his sins as his only hope of finding forgiveness, inner peace, joy and fellowship and release in God, he feels his unworthiness to receive it and humbly says in the words of one of our great hymn writers:

*Were the whole realm of nature
mine,*

*That were an offering far too
small;*

Love, so amazing, so divine,

Demands my soul, my life, my all.

It has taken blood to bring us the fruits of victory. If we see it and order our lives aright in the sight of God, our salvation as a people draweth nigh. We shall not be complacent about the thousands of our boys and girls maimed for life, destined to languish in institutions for all their remaining days. We shall not go about our business as usual, unmindful of the handicapped veterans whose sacrifice has made business continuance pos-

sible. We shall not take for granted our institutions, public schools, free speech, freedom of religion and all the blessings of a democratic land, and we shall not be unmindful of the cry of the needy people of Europe and Asia.

IV

Europe's need goes beyond food it needs hope, spiritual strength, consolation, new opportunity. America, of course, cannot do all, but we shall be able to do much more than we think we can if we see the blood of our sons and daughters and every lover of freedom upon the fruits of victory. Christians everywhere must set an example in larger sharing, in wider fellowship, in fuller compassion. And far from being an impoverished people, we shall be a happier people, a greater nation, a people of God's own possession.

David might have drunk the water and be done with it, but then the story would not be worth the telling. True it is that the parched earth swallowed up the water and an hour later it would have been difficult to find the place upon which it fell. But just as an underground river comes again to the surface to fructify the land, so, in pouring the water out as an offering to God, David translated an act of heroism into a principle of eternal truth.

Let us take the cup of salvation in living a more righteous and holy life, turn our backs upon paganism, exalt godliness and righteousness in our youth, our family circle, our human relationship, our community life, our international planning.

TEXT: "Yea, all kings shall fall down before him; all nations shall serve him."—Psalm 72:11

End in Sight

By GERALD KENNEDY, PH.D.

St. Paul Methodist Church, Lincoln, Nebraska

ANYONE who sees parallels between the present and the past, needs to be on guard lest in seeking to make the parallel more striking, he over-emphasizes some aspects of the situation and underestimates others. Whenever there is a thesis to champion we may be quite sure that our minds can be too much influenced by the thesis as we look at the facts. But on the other hand, there is a real value in seeing parallels between yesterday and today if it helps us find wisdom for the solving of the present problem. To read over again one of the great documents in American history, Abraham Lincoln's Second Inaugural Address delivered in 1865, will reveal that there are real similarities between that situation then and ours now.

In 1865 victory was in sight for the Union as it is for us today. After a long and bloody struggle with much fumbling and uncertainty, there could be no real question but that the North's military victory was assured. It was then only a question of time, and that is true of us. Abraham Lincoln was facing the problems of peace, trying to prepare himself for their



solution, and so are we. There was power accumulated in the hands of the North such as few nations had ever had before. They had a great army; and the question was how to use that power correctly. That will be our situation, for there has never been a nation that had as much power to use, as we will have when the war is over. And then, the nation was coming to the close of a civil war in 1865, and we are coming to the close of what is essentially a civil war eighty years later in 1945. That is, this war has been not a vertical one, but a horizontal conflict. It has been a war brought on by a revolt against western civilization and against the family of nations. Perhaps what Mr. Lincoln said in his Second Inaugural Address will provide guidance for us in this day and this moment. He made four great affirmations that are worthy of our consideration.

I

First, Abraham Lincoln said, "Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease." This somber warn-

ing given to our fathers, is certainly a warning which needs to come to us today. We would have been better off if at the close of World War I, we had known that we had not solved the causes of that war, simply by winning it. We would not have been quite so naive in these years as to assume that our duty was done and our task accomplished. Today we are aware—or should be—that the cause of this war will be with us when the war is over. It was Thomas Mann who suggested that war is a cowardly retreat from the problems of peace. The problems wait for people after they have retreated into war, only they are more difficult of solution than they would have been before the war.

It is sometimes assumed that a great catastrophe completely changes characters and situations. This is true to a very limited extent. A catastrophe reveals but it does not change; the war has revealed, but it has not changed the problems which brought it about.

This is a hard saying for people who are risking their lives, paying the supreme sacrifice in this war, and for parents whose sons will not return. Are we to say that the war accomplishes nothing? No. The war does stop evil, and it has prevented a tyranny which would have been worse than the war itself. The war has decided, who is to control the immediate future. These are important things, but they are negative things. They are not creative. The struggle must go on to solve those problems which we did not face or could not face before the war. This is the first round of a very long, endless fight.

We will win it, but it is only the first round and the beginning of the real struggle.

A circus was playing in a small town. The lion escaped, which caused a good deal of consternation as may be supposed, and a very intensive search was started to recapture the king of the jungle. In the morning, down near the waterfront in the yard of a deserted house, they found the king of beasts pacing up and down before a picket fence, much the same as he had paced up and down before the bars of his cage. Now he was free, but he was doing about the same thing he did when he was in captivity. So we will not have changed the nature of things after we have escaped from the captivity of this war. Lincoln's warning is one we ought to take unto ourselves with great seriousness, for the causes will still be present, even when the war has been won.

II

In the second place, Abraham Lincoln said, "The Almighty has his own purposes." He went on to suggest that both sides read the same Bible, prayed to the same God and each invoked God's aid against the other. He wanted to warn his people that neither side would get what it wanted, because the Almighty's purposes still belonged to him. If when we talk about unconditional surrender we mean that we shall then be in position to do with the future exactly as we please, we are talking nonsense. We shall no more have unconditional control over the future than will our enemies. Neither

side can have exactly what it wants, and altogether we shall be bound to God's purposes.

We have been thinking in these days that all values, particularly moral and religious values, are subjective. We have been quoting Shakespeare's words in *Hamlet*. "There is nothing either good or bad, but thinking makes it so." That is at best a half-truth. You cannot change evil into goodness by merely thinking it is good. You cannot prevent going over the abyss unless you change the road you are on. The purposes of God are real and will be just as unyielding as a brick wall when we try to go counter to them. The moral law has as much objective reality as the law of gravitation. The purposes of God do not depend upon a majority vote of men—they are his own.

If the Almighty was against the empire of the Reich, he will be against the empire of the English, or of the Americans, or of the Russians, or of the Chinese. We shall not have become his favorites simply by winning this war. Everything that is good in us and good in our enemies he will uphold; and everything that is bad in us or in them he will destroy.

Robert Louis Stevenson, when recovering from a long illness, wrote to his friend, William Ernest Henley, and remarked that after the break in his work he was beginning to get back to it. Then he gave a series of phrases which expressed his new enthusiasm and closed with this, "A stately music, enter God," and added, "Aye, but you know, until a man can write that 'enter God' he has made no

art." Let it be said to us in these days that until we can say of our peace efforts "enter God," we have made no peace. There is no way which we can impose our will upon the universe. We can only bring our will into harmony with God's will and purpose, which belongs to him and not to us.

III

In the third place, Abraham Lincoln said, "The judgments of the Lord are true and righteous altogether." He went on to say that if the conflict must continue until the wealth piled up by 250 years of slave labor had to be destroyed, still we would have to say that the "judgments of the Lord are true and righteous altogether." To us he would say that if the conflict must go on until all the art and beauty that has been piled up by a pagan society is smashed, we shall still have to say that "the judgments of the Lord are righteous." Lincoln was saying that the war was, in a sense at least, the judgment of God upon them, and they had better discover what the judgment of God and the tragedy of the war meant.

There are many individuals who never seem to discover the relationship between cause and effect. They blunder along their path losing friends, losing jobs, having trouble everywhere in their personal relationships, but it never seems to dawn on them that somewhere they are wrong. The trouble is always a bad break, or someone is mean, or an employer does not understand. There are generations like that. There was a generation that came out of the last war pro-

claiming in trumpet tone that life was a mess, with nothing noble about it. It never seemed to dawn upon that generation that perhaps the trouble was not in life, but in itself, and more a matter of character than anything else.

IV

In the fourth place, that great Inaugural Address of 1865 closes with one of the finest passages in all literature. Said Abraham Lincoln, "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in." Was that easier for him to say than for us? Probably not, for in some ways a Civil War is the most bitter of all wars. Some will say we must not have a soft peace, and will have none of that. No, we do not want a soft peace, either for our enemies or for ourselves. The peace must be hard, and courageous and realistic, but we cannot have a hard peace which will affect only part of the world and not the rest. We must put upon ourselves as well as upon our enemies tremendous tasks to accomplish and mighty obligations to fulfill. Abraham Lincoln did not want a peace of revenge, but one of repentance. When we look at what the Germans have done and when we hear of the atrocities of the Japanese, we want to hate. But hate is a luxury we cannot afford.

Abraham Lincoln did not have his way, and what happened? One of the tragic errors in American history was our dealing with the problem of the defeated South. We made the race problem almost in-

solvable; we condemned a great section of the country to poverty; we have all suffered because Lincoln did not have his way. It would seem that there can be no solution to the closing of a struggle like ours unless it be in the spirit of his words.

A contributor to the *Reader's Digest* some months ago told this little incident which took place in Albany, New York. A man asked a sailor what time it was, and the sailor replied, "It's 7:20." The man knew it was much later and said, "Your watch must have stopped, hasn't it?" "No," said the boy, "my watch is still on Mountain Standard Time—I come from southern Utah. When I joined the Navy my Father gave me this watch thinking that perhaps it would make me think of home and help me when the going was tough. I always keep it on home time. When it is 5:00 A.M. I know that Dad is rolling out of bed, going out to milk the cows. When it's 7:30, I know the family is sitting down to breakfast, and that Dad is saying a blessing upon the food and asking God's protection over me. I can always find out what time it is where I am," said the boy. "I want to know what time it is at home."

Perhaps it is more important for us in this moment to know what the eternal hour is, than to know what the passing minutes say. What time is it with God? And we discover that, as Abraham Lincoln those years ago—facing a situation very similar to ours—lifted the whole situation into the light of the time clock of the Almighty, he was speaking the most practical truth to his people.

Not supermen but redeemed
men will decide the issue

One World or Chaos—Which?

By JOHN SUTHERLAND BONNELL, D.D.

Fifth Avenue Presbyterian Church, New York City

MANY people are discouraged today with the outlook for permanent peace. But there are at least two hopeful indications that we may be able to achieve a stable world order. First, the leaders of the three great faiths—Protestant, Jewish and Roman Catholic—have reached an amazing degree of unanimity in setting forth the principles on which enduring peace must be based. The second hopeful sign is that, for the first time in a quarter of a century, the people of this nation have clearly indicated their belief that we have a sacred responsibility to unite with other peace-loving nations in establishing an enduring world order for future generations.

The man who probably did more than any other to effect this profound change in our American outlook is Wendell L. Willkie, whose untimely death came as a shock not only to America but to all the world. This man, who possessed the vision of a prophet and voiced the hopes and aspirations of millions of ordinary people in every part of the world, realized that this, the greatest undertaking of our time, must be established on a spiritual basis. In a radio address delivered



less than a year before his death he declared that our American forebears built well because they built on spiritual foundations. I quote Mr. Willkie's words:

"'We hold these truths to be self-evident,' our Declaration of Independence affirms, 'that all men

are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are Life, Liberty and the Pursuit of Happiness.'

"The men who made that affirmation were wise men. They were wise because they put basic values first. They did not begin with Life, Liberty and the Pursuit of Happiness and work their way back to God. They began with God. Life, Liberty and the Pursuit of Happiness were, to them, inalienable human rights, because of that starting place. Freedom was not something which they created. Freedom was something which God had bestowed. Their function was to create a society which guaranteed protection to that endowment and gave it a chance to develop. . . . That on a larger scale is our task today."

And what is this but an echo of the affirmation by St. Paul that God "hath made of one blood all nations of men for to dwell on all the face of the earth"?

Man is divinely created and divinely endowed, and there is no provision in God's economy for masters and slaves. What the world needs today is not supermen but redeemed men—a humanity that recognizes its birthright as the children of God. Here is the only fundamental and abiding basis for the unity of mankind.

And always we come back to our Lord. Towering above this weary, divided, blood-stained world is this mighty, kindly Personality who says:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Over against every edifice of peace that leaves God out are written these words: "Except the Lord build the house, they labor in vain that build it."

When the record of these years is written, will it be said that once again the sacrifice was all in vain.

As I have visited military and naval establishments in this nation and have looked into the faces of soldiers and sailors in crowded chapels and theaters, the vast majority of them in their teens, I have asked myself, "Will these too be offered as victims of our selfishness and blindness?"

Already in this struggle we hear the pleading voice of men who have died to save us. Here is a letter written by Lieutenant Gordon R. DeBois, eight days before he was killed in action in Italy:

"I only hope that, when this war is over, people won't forget those who died to save them, and let the world drift along with poverty and ignorance as usual, until another war takes them once again.

"That is what I am afraid of, Mother and Dad. I am afraid that the day Peace is declared, people are going to return to their own narrow aspirations and live and forget all those swell lads who didn't come back, by refusing to sacrifice and work for a better world.

"All I pray for is that we who are here shall not be forgotten when the war is over. I pray that our sacrifice will not have been in vain, and that in another few years the world will not be drowned in blood again."

We may erect shafts of marble and of granite to the memory of these men and unveil tablets to their honor, but if we fail to cooperate with other freedom-loving nations in the establishment of a world order for peace, then these memorials will be a mockery and a sham; and in the years that lie ahead they will point an accusing finger at us.

We owe it to the men who are battling for human freedom, to the common people the world over, to the generations of children yet unborn, to bring our lives into full surrender to our Lord and Master who is the Prince of Peace and who alone can help us to bring near that great day, by prophet long foretold, when "nation shall not lift up sword against nation, neither shall they learn war any more."

TEXT: "And he took the blind man by the hand,
... and put his hands upon him."—Mark 8:23

The Hands of Christ

By DAN T. CALDWELL, D.D., TH.D.

Director, Defense Service Council, Presbyterian Church U.S.

THE human hand is a wonderful part of the body. An actor like F. M. Barrymore is able to convey messages by the use of his hands; an artist with the skillful touch of a brush can portray beautiful scenes upon the canvas. A musician can entrall his audience with his well-trained hands, and the surgeon with his skill can bring healing to the suffering. We often speak of children being in the hands of devoted parents, or in the hands of careful and efficient instructors. Let us think about the hands of Jesus. The references which we find in the Gospels will give us a wonderful picture of the character and power of the Son of God.

I

HEALING HANDS—tenderness and love shown: As you read the Gospels you must be struck with the number of times it is said that Jesus laid his hands upon people who were in trouble. To the sick a touch brought relief ("And he came and took her by the hand and led her up and immediately the fever left her and she ministered to them."—Mark 1:31); to the dead he brought life ("And he came and touched the bier and



they that bare him stood still. And he said, young man, I say unto thee arise."—Luke 7:14); to the sorrowing he brought comfort ("And when he was come in he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth . . . and he took the damsel by the hand and said unto her, I say unto thee arise."—Mark 5:39, 41).

II

THE HANDS OF BLESSING: Many times in the Scriptures we read of Jesus using his hands to bless others. Little children were brought to him that he might lay his hands upon them and bless them. (Mark 10:16). Then, when Jesus gave to his disciples the great commission it is written: "He led them out as far as Bethany, and he lifted up his hands, and blessed them." (Luke 24:50.)

TOILING HANDS: Joseph, the husband of Mary, was a carpenter, and Jesus was taught that trade. The fact that Jesus used his hands toiling for a living ought to be a source of strength to each of us. If our Lord was not above doing manual labor, then none of us should be ashamed to use our hands in earning a living. Perhaps

the references to the "mote" and the "beam" in the Sermon on the Mount came directly from his experiences in the carpenter shop. He had there contended with flying shavings and sharp splinters, and knew what it meant to feel pain from accident and from fatigue.

II

REASSURING HANDS: The incident of Jesus coming to the disciples on the Sea of Galilee in the storm shows a remarkable trait. Jesus used his hand in a peculiar way which gives a comforting lesson. When the disciples saw someone standing in the storm, Jesus said, "It is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come." Then Peter walked on the water, but when he turned his eyes away from Jesus for just a moment and looked at the boisterous waves, he became afraid and began to sink. In his despair he cried out, "Lord, save me. And immediately Jesus stretched forth his hand, and caught him" (Matthew 14:27, 28, 31).

Jesus also gives us assurance for today's trials. In the parable of the sheepfold and the good shepherd, Jesus said: "They shall never perish, neither shall any man pluck them out of my hand." (John 10:28). Through all the storm of life, when the way seems dark, the followers of Jesus can rest upon this precious promise.

HANDS OF AUTHORITY: The hands of Jesus are the hands of authority. Very early in the Gospels we learn what John the Baptist said about the hands of Jesus. "I indeed bap-

tize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matthew 3:11, 12).

We read a little later of Jesus cleansing the temple. He asserted his authority when he took a cor and drove the traders from the temple.

PIERCED HANDS: At the last supper, Jesus dipped his hand in the same dish with Judas, the betrayer. A few hours later we find those hands nailed to a cross, pierced with cruel nails. Blood now flowed from those hands which had been so loving and tender in dealing with human ills, as Jesus was made to hang in torture and pain.

After Jesus' Resurrection, he appeared to his disciples in Jerusalem and they thought he was a spirit. He said to them: "Why are ye troubled: and why do thoughts arise in your hearts? *Behold my hands and my feet*, that it is I myself; handle me, and see: for a spirit hath not flesh and bone."

To Thomas, Jesus also said: "Reach hither thy finger, and hold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless but believing" (John 20:27).

III

PROVIDING HANDS: In the Gospel we read how the multitudes followed Jesus, not even leaving home to seek food when they were hungry. Our Lord, having compassion upon them, secured a few loaves and fishes, took them in his hands and looking up to heaven blessed and broke them. Through his pre-

the loaves and fishes were so multiplied that there was enough food for five thousand people.

Does this not bring a lesson to us today? The hands of our Lord not only feed the hungry, but provide for the needs of the human race. Those same hands took the bread and wine at the Passover supper and gave them to the church, and we are to feed from those hands constantly. The hands of Jesus provided the Lord's Supper and he invites us to come to his table and be fed.

LEADING HANDS: In the story from which our text is taken we find that Jesus led the blind man out of the town. He had a purpose in taking him away from the crowd

so that he might better minister to his needs. This is just a picture of what the Lord's hand does in leading us from day to day. In traveling we constantly see the "hand sign board" pointing the way. There is a nail-pierced hand, indicating to all, the way which is best for man—"The way, the truth and the life."

*He leadeth me; O blessed thought!
O words with heavenly comfort
fraught!*

*Whate'er I do, wher'er I be,
Still 'tis God's hand that leadeth me.*

*He leadeth me, he leadeth me;
By his own hand he leadeth me;
His faithful follower I would be,
For by his hand he leadeth me.*

» BULLETIN BRIGHTENERS «

The main trouble with "the straight and narrow" is that there's no place to park.

Great men never feel great; small men never feel small.

The man who said, "A good name is better to be chosen than great riches" sowed his oats—there's no tax on a good name.

About the only pleasure some folks find out of life is being perfectly miserable.

General MacArthur, laying a hand on the Bible, told a Queensland official of the Commonwealth Council of British and Foreign Bible Society: "However tired I may be, I never go to bed without reading a portion of the Book."

For hours a picket walked up and down a busy street carrying a sign

that was absolutely blank. Asked what was the big idea, he replied, "I'm looking for a sponsor."

Isn't it odd? When the head swells the mind stops growing.

He who takes things as they come, often doesn't get very much.

There are usually two sides to every question—the truth and what you think.

Adam never amounted to much of anything either until he went to work.

It seldom occurs to a lad of sixteen or eighteen that some day he will be as stupid as his father.

Every cloud has its silver lining, even trousers have a shiny side.

Dishonest success is a low form of failure.

OUR CLASS IN HOMILETICS

☉ DR. LEVI T. PENNINGTON, president emeritus of Pacific College, tells the story of a Philadelphia Quaker quarterly meeting. It seems the program of this meeting had been laying heavy emphasis on the religious instruction of youth, with a panel discussion by prominent scholars from Haverford and Swarthmore Colleges. The atmosphere was definitely scholarly, and there were moments when the air was thick and heavy.

About the time that the discussion was trudging along most laboriously through the murk, a venerable woman arose and, asserting her Quaker prerogative to speak when and as moved by the Spirit, said: "I read in my Bible that Jesus said, 'Feed my lambs'—not 'Feed my giraffes.' Brothers, why not put the food where the lambs can get it?"

—DR. DANIEL A. POLING

☉ HE WHO does not preach with what he is will never persuade with what he says.

—EARL RINEY

☉ NO PHYSICIAN ever brought a man through pneumonia by acknowledging that his patient had good humor and a Ph.D. And the more similarities there are between other religions and Christianity, the less reason there is for anyone to change. Of course, there is truth in other religions; their fault, as Pascal said in another connection, "is not in following a falsehood, but in not following another truth." The disappointment which the contemporary missionary situation has brought us is that, while modern skills have been developed among non-Christian peoples, and a new social and public opinion created, too many individuals in decisive positions have not been changed in personal character or ethical standards. Education, however administered, has disciplined pagan peoples in the use of power with no increase in moral purpose and ideal necessary for the right use of power. This, it needs hardly be said, is true as to the results of education upon ourselves. As one of our contemporaries put it in homely but vivid language, "We can't get chickens from the duck eggs we've laid."

—From *The Postwar Strategy of Religion*, by Joseph M. M. Gray. (Abingdon-Cokesbury Press).

☉ JAMES McDUGALL, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it, and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Malair, the sexton, slowly shook his grizzled head as he said, "I hae me doots o' you, laddie." He had seen many candidates mount those steps, some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps head bowed and heart humbled, old Robin mused, "Aye, laddie, if ye ha' gone up as ye came doon, ye might hae come doon as ye went up."

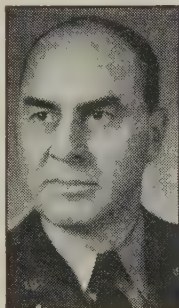
Should I Go Back to School?

By CHAPLAIN ROY J. HONEYWELL

(Office of the Chief of Chaplains)

WHEN confronted with this question, the first answer that comes to my mind is the fact that the Government considers it so important that it offers to pay my expenses for one year of retraining or education under the "GI Bill." Since I was more than twenty-five years of age when I entered the service and cannot show that my education was interrupted, one year's training seems to be my limit, unless I wish to pay the expenses myself. Having served more than ninety days in this war, the only thing that could disqualify me from this benefit is a dishonorable discharge.

My young friend John Doe, on the other hand, entered the Army early in his senior year of college when he was twenty-four. Either of these paths would make him eligible for financial assistance for more than a year of schooling. By the time he is discharged he will have served four years. If he applies within two years of his discharge, or the end of the war—whichever is later—he will be entitled to financial assistance for a maximum of four years. In addition, he may be allowed fifty dollars a month subsistence, or if he has dependents, this allowance will be twenty-five dollars. In that time he



should be able to finish his course and complete most of his work toward a doctorate.

The chaplain returning to civilian life and to his pastorate will have vital interests in community life. Let us take the imaginary case of Chaplain Richard Roe: He has the qualities that will make him a civic leader wherever he goes. Although he is a college and seminary graduate, he will benefit by a year of practical study in the fields of sociology, economics and political science. This background will save him many blunders when he interprets the neighborhood problems of the people in his factory town or seaport charge. It is not essential that he receive an academic or professional degree for this study, but it may encourage him to know that he can carry part-time study, if he so desires. The Government will pay his tuition even though he may be earning enough to meet his personal expenses.

I

Then there is the case of his friend, Chaplain Smith who is not a seminary graduate. In his work among patients in hospitals and in private conferences he has felt his incompetence in trying to understand and advise confused and depressed GIs. He feels

that neither Watson nor Freud has the complete answer. An intensive study of practical psychology with a great teacher who avoids tangents but who sees life steadily and as a whole would add to his effectiveness as a counselor. Perhaps he will consider it wise to finish seminary.

One reason for my return to school is the hope of correcting, in part, some of the inefficiencies which I have discovered in my work. One of these is an ineffective use of English. I listen with admiration and envy as an able speaker uses a well-chosen word, instead of one less apropos to his subject and to one who speaks clearly with proper enunciation. I believe that a year spent in learning to read, write and speak with masters of style and diction who can make their students feel the subtle force of words arranged in phalanx—should transform a man of ordinary education and ability into a useful speaker or writer. Few universities would give a master's degree for such a program of study, but for a complete mastery of the mother tongue I personally would gladly give the residuum of a year's study of philosophy; or another devoted to pedagogy, or time given to the study of languages.

II

Another motive which urges me back to school is a curiosity to know what is around the next corner.

Back to school, if it is the right school, may correct the false perspective of a lifetime. In the close relations of the camp, chaplains of all faiths work together with a cordiality seldom equalled in civilian life. Familiarity breeds respect. Such co-operation is denominational treason if these men are to come home

to a ministry of competitive sectarianism. No doubt each make mental reservations for the blind traditionalism of the other, and marvel that such a fine fellow can hold such irrational views. A year in a seminary conducted by a church quite different in emphasis and usage from his own would lead many a chaplain into a new world. He might lose something of connectional certainty and fervor. He would gain immeasurably in his vision of the Kingdom.

III

Why should I go back to school? Because I have found flaws in my armor which should be repaired and links missing from the chain with which I seek to draw humanity about the throne of God. Because America has become a strange land to me and I must rediscover the thinking and ideals of my own people. Because I have unfulfilled intellectual and spiritual obligations from my student days and know full well that I shall never explore adequately the hallowed values in literature or know the classics of history and biography until I redeem those aspirations in the benevolent compulsion of school.

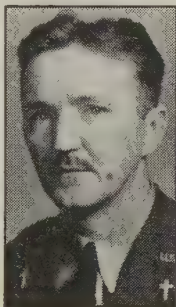
Back of all this may be a childish desire for an academic degree, but once making common cause with a nobler motive. Most potent, however, is my need to learn again my own littleness by association with the great souls which are found everywhere but which grow tall and close together in the disciplining atmosphere of the university. Libraries and apparatus have their values and traditions of centuries may be like the incense of the evening sacrifice, but as for me, I fain would take my place with Mark Hopkins on the log.

"Show thyself approved unto God, a workman that needeth not be ashamed."

On Being "A Good Joe"

By CHAPLAIN BERNHARDT G. HOFFMAN

AFTER reading frequent accounts of the work of the Chaplain's Corps as described by correspondents and fiction writers, I am beginning to feel like a misfit in the Chaplain Corps! For example: in an article written by a correspondent and published in one of our better-known weekly magazines,* we have these three examples of a "good chaplain": (1) the chaplain who deals cards in a poker game, finally does a little betting on the side and miraculously reduces a "cut-throat" poker game into a little pleasant penny ante; (2) the chaplain who does not register his disgust at a filthy story, and (3) of the chaplain, who, in company with other embarrassed individuals, apparently enjoyed gazing upon nurses sunbathing in scanty attire on the deck of a troop transport. Another author reported, apparently with some justification, that a chaplain won large stakes at poker and then distributed largesse in the form of candy and cigarettes to those who had lost. In fiction the classic of them all was the story of a chaplain who went on a bombing mission in order to convince a single skeptic that he was not



afraid. The plane got into trouble, and everything, including the parachutes (!), was thrown overboard. The captain of the ship needed another 150 pounds less weight to clear a towering mountain peak. As his final act of heroism the chaplain, who weighed 150 pounds, jumped out without a parachute. . . .

These are only a few of the more glaring ways by which the chaplain, according to the publicists, seeks to prove to his men that "I am a man as other men."

I feel rather strongly that such pictures of chaplains' activities, presented as though they were the common and accepted procedure, the Chaplain Corps is belittled in the eyes of the public and will have a difficult time in justifying its existence. To those who throw all caution and discretion to the wind for the purpose of gaining the goodwill of the men, I believe there is no better reminder than that given by Paul: "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.) Why are we in the Army as chaplains? Is it not to minister to the spiritual needs of the men? Is it not that we should point all men to the most noble way of life—to the following of the Lord? He says

* "Are the Chaplains Doing a Job?" by David G. Wittels in *The Saturday Evening Post*, December 16, 1944.

through Paul to every chaplain: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith." (I Tim. 4:12.)

I realize the importance of gaining the goodwill of the men in order that they may give you a hearing at a later date. But do we gain such good will when we discard those very principles which we should try to inculcate in others? How can we expect to recruit advocates to uphold righteousness if we ourselves discard those principles at will?

The argument seems to be that by descending to the level of men one will persuade them to love the church and the chaplain. That is not only weak but infantile. I have yet to hear of a confirmed drinker or gambler or blasphemer or dirty-story teller or a gazer at nude and semi-nude pictures take an interest in the chapel or its program because the chaplain was "one of the crowd." And if they were so bold as to come to church, how could the chaplain preach effectively on the stewardship of money, or on the sin of drunkenness or blasphemy, or on purity of thought?

However important it may seem for one as a "regular fellow" and a "good Joe," the primary thing of importance is "show thyself approved unto God, a workman that needeth not be ashamed." The two can often, but not always, be accomplished by the same man. I cannot help but think of the host of Christian young men who expect their chaplain to be "an example of believers" and respect him as a minister of God who is to provide for their spiritual needs. How disappointed they must be when they see their chaplain engaged in activities aimed at building himself up as "a

good Joe" but definitely threatening to his stand as "a workman not ashamed."

It has often been stated that a man has to discard many of his earlier principles when he enters the Army. Many apparently have swallowed the false dictum and have become conformists. What a tragedy when chaplains, who are to be the leaders of the Christian way of life, conform to the common pattern!

The apostle Paul speaks of his own willingness to forswear certain "practices" which were harmless enough to himself but capable of causing his weaker brethren to stumble. In my estimation, it is more important to sustain the weak in the faith than is to run the risk of losing them through the practically useless attempt to get hardened sinners to church by being "one of them"—as if the comparatively few devout in camp or on board ship are negligible factors. After all, in the Lord's estimation the devout are still the "salt of the earth."

I am not an extremist—neither fanatic nor ultra-liberal. I am not one who believes that every time I see a man take a drink I must forthwith preach a sermon on the evils of drinking. But neither do I believe that I must match him drink for drink until I have had as many as he. I do not deliver a blast on the evils of gambling when I see men standing around the dice table or playing poker, but neither do I walk up with the "harmorous" remark, "Fellows, deal me a hand and let's make it an honest game." I am not one who would take a paint brush and go on a campaign to cover all the pin-ups that adorn barracks walls, but neither will I plaster my walls with the same in

feeble attempt to show others "I also have the same instincts and same feeling any normal man has," to quote one of the articles previously mentioned.

That the chapel services would be attended by 1000 or 2000 men on the Sunday after the chaplain had played poker with his men a few nights before is something that I doubt very much. But let us assume that they *did* attend chapel in a body—either because or in spite of this. If the chaplain did not hesitate "to declare the whole counsel of God"; if he spoke on the two major themes of Scripture, i.e., "sin and grace," or if he reproved, rebuked, exhorted, and corrected that the man of God may be perfect, thoroughly furnished unto all good works," I wonder how many of them came back the second time. Or, assuming that they did come and he spoke in glittering generalities to "please men," how many of the "devout" went away from the chapel service unfed on the Bread and Water of Life? He has let them all down—let down the sinners, in that he did not reprove their sin; let down the devout, in that he did not give them convenient food, and let down himself, in order to be a "good guy."

Someone must have the wrong approach. I, for one, do not conform to the pattern of descending to the mire with those who are already there. It is my business to try and lift them up. If the salt loses its savor, wherewith shall the world be salted? I am further convinced that the majority of chaplains are of the same conviction, and

resent such insinuations that the chaplain is a "misfit" unless he caters to and even participates in the sins of the majority.

I never intend to gain the friendship of the world at the expense of disowning my God, for "Know ye not that friendship of the world is enmity with God?" All circumstances considered, I believe that I have been fairly successful in having men turn out for chapel services—not because I have leaned over backward to be classed as a "good guy," but because I have sought my men's respect on the basis of being a minister of God who was earnestly striving to inspire them to rise up to the challenge of doing their Father's will.

To my knowledge, there is no place in any official manual on the Chaplain Corps which asks of the chaplain anything else than "devotion to his religious principles." But my manual does have these words: "The ultimate objective of the chaplain is the building of moral and spiritual character" and "the chaplain who leads a man to a higher attainment in personal righteousness and religious faith has done much to give stability of purpose which will keep him true to his duty in time of stress" (pages 82, 83, TM-16-205, "The Chaplain").

Let chaplains be true to their charge and then the great spiritual awakening which we hope shall come out of this war may become a reality, but if the chaplains compromise themselves, then they as well as their men, and our nation, shall be the losers.

☛ WHATEVER you may suffer, speak the truth. Be worthy of the entire confidence of your associates. It is not necessary that you should keep your property, or even your life, but it is necessary that you should hold fast your integrity.—WILLIAM ELLERY CHANNING

Intermittant Worship on Iwo Jima

☉ IT WAS SUNDAY on Iwo Jima—the first one since D-Day. And the field artillerymen of the 13th Marines, Fifth Marine Division, were busy tossing steel death into Japanese positions. The enemy occasionally threw mortar or artillery shells into what ordinarily should have been rear line positions. And the snipers were active. But the Word of God was not forgotten.

Chaplain John H. Galbreath trudged from gun pits to sand-bagged foxholes to shell craters, through thick volcanic sand—and in the midst of the gunfire he read to the men from the 116th Psalm: *“For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”* All helmets remained on as the men read with the chaplain: *“I will walk before the Lord in the land of the living.”* . . . Artillery shells swished overhead. They were ours. One man threw himself to the ground. The service was halted. The men in that gun pit turned to their howitzers for a fire mission. They adjusted. Quickly five shells were sent flying toward the enemy lines. One man wiped dust from the gun; then they all turned toward the chaplain. The reading continued:

“I will pay my vows unto the Lord now in the presence of all his people.” . . . A sniper opened up. Everyone, including the chaplain ducked for cover. A few seconds later they completed the Psalm. *“In the courts of the Lord’s house, in the midst of thee, O Jerusalem. Praise ye the Lord.”*

—S/SGT. ALLEN SOMMER

What the Chaplain Will Take Back

☉ THE MORE THAN 10,000 ministers now in the Army and Navy chaplaincy will be “better men and more effective ministers” after the war because of their service in the armed forces, says Chaplain Ellwood C. Nance, who has helped train more than 7,000 chaplains at Harvard University and Fort Devens. He lists seven reasons why this is so:

1. The chaplain veteran will have an added asset as a local pastor in the postwar world because he will know the language of the veteran, as well as the veteran’s hopes, fears, possibilities and weaknesses.

2. He will be more a cosmopolite than he was when he left home. He will have seen much of the world. His understanding of people and their problems will have been enhanced by this experience.

3. He will have more respect for and a deep interest in missions.

4. He will be more socially-minded and more co-operative.

5. He will find the organizational side of church life easier.

6. He will preach shorter and more effective sermons.

7. He will be more human, and at the same time, more godly. He will give much time to the healing ministry of the church. He will know that the home front will need always a man and a message to undergird morale and inspire men and women to walk with God.

Ministerial Recruits from the Armed Forces

BY NATHALIE TOMS MEANS

MINISTERS to whom I have talked during the last two months say this is the most encouraging thing for the ministry in the last ten years," declared Dr. Dan T. Caldwell of the Presbyterian Church U. S. in referring to the names of prospective ministerial candidates being sent in by chaplains.

"Of thirty-three names sent us by the General Commission, only one was a duplicate of names sent us by our own chaplains," wrote Dr. Willard M. Wichizer of the Disciples of Christ.

The Rev. Ernest C. Witham of the Northern Baptist Convention expressed the sentiment of the members of the General Commission when he said, "The project is proving very effective." Church leaders are warm in their praise of the chaplains who are responding so wholeheartedly.

Within a few days after the first letters were mailed (on January 25) by the office of the General Commission, the forms began to return, and ten days after the last letters had been mailed (on April 2) one thousand names had been received from 580 chaplains. Many chaplains had also written to commend the project.

An analysis of the first thousand names reveals some interesting things: It was immediately apparent that chaplains have been entirely impartial, recommending men of all denominations. The members of the General Commission were deeply impressed by this fine show of Protestant unity.

Of the first thousand names nearly 700 were men serving overseas. The highest rank of any man recommended was major; two captains and a good

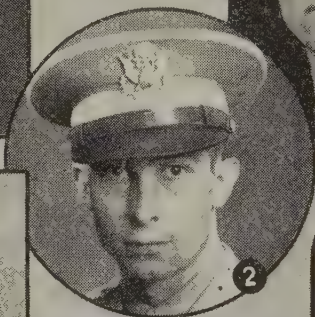
number of lieutenants and ensigns were recommended, but the majority were sergeants and corporals. Also included were two WACs who desire to do missionary work, twenty colored men, and one man of Jewish faith.

Although the educational qualifications of many were not known, it appeared that the average man has had about one year of college work, and that the majority are between the ages of nineteen and twenty-six.

A record of each name is made and the questionnaire is sent by the General Commission to his denomination.

An analysis of the first thousand names according to denominations is as follows:

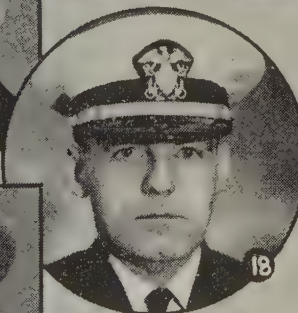
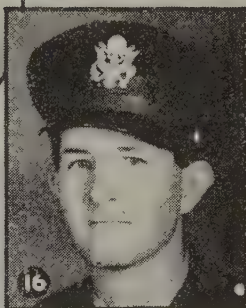
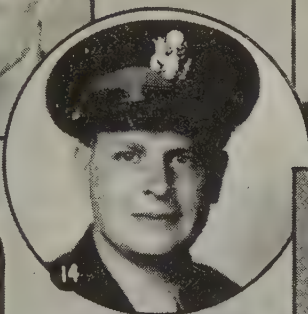
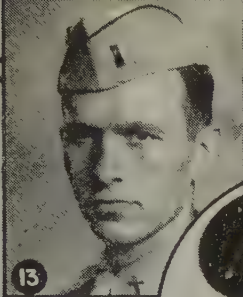
Church of the Open Door, Evangelical Congregational, Friends, Jewish, Moravian, Plymouth Brethren, Unitarian and Universalists—1 each; Christian Reformed, Church of the Brethren, Four Square, Holiness Christian, Missionary, Pentecostal Holiness, and Pentecostal Assemblies of the World—2 each; Bible Protestant, Christian Science and Church of the Open Bible—3 each; Evangelical Free and Latter Day Saints—4 each; Pentecostal and Reformed Church in America—5 each; Salvation Army—6; Seventh Day Adventist—10; Church of the Nazarene and Evangelical—11 each; Christian and Missionary Alliance, Evangelical and Reformed, and all Mennonite bodies—12 each; Disciples of Christ—33; all Lutheran bodies—72; all Presbyterian bodies—103; all Methodist bodies—188; all Baptist bodies—276; denomination undesignated, and churches not listed in the *Year Book of Churches*—40.



"Greater Love"

Supplementary List of Prot

1. **CHARLES S. BLAKENEY (CAPT.), USA**
Died during enemy action in France, September 2, 1944. Baptist, North.
2. **EDWARD J. CLARY (1ST LIEUT.), US**
Died during enemy action in France, Ju 1944. Episcopal.
3. **MORRIS E. DAY (CAPT.), USA**
Died in line of duty "as a result of sink a Japanese ship off Mindanao," Septem 1944. Baptist, South.
4. **ARTHUR J. DIEFFENBACHER (1ST LIE**
USA
Died during enemy action in France, J 1944. Bible Presbyterian.
5. **PASCHAL D. FOWLKES (CAPT.), USA**
Died during enemy action in Germany, 24, 1945. Protestant Episcopal.
6. **EDWIN W. HAMPTON (1ST LIEUT.),**
Died during enemy action in Belgium, I ber 18, 1944. Church of Christ.
7. **RAYMOND J. HANSEN (CAPT.), USA**
Died during enemy action in France, Ju 1944. Evangelical, USA.
8. **THOMAS E. JOHNSON (LIEUT.), USN**
Announced as "presumed to be dead" 17, 1943, when transport plane was i Pacific area. Methodist.
9. **JOHN R. KILBERT (1ST LIEUT.), US**
Died during enemy action in Germany, ber 27, 1944. Baptist, North.
10. **CLYDE E. KIMBALL (CAPT.), USA**
Died during enemy action in Belgiu cember 19, 1944. Methodist.



Alan . . .

Killed in Line of Duty

S. E. McKNIGHT (CAPT.), USA
During enemy action on Luzon, February 5, Methodist.

M. MONTGOMERY (CAPT.), USA
During enemy action in Italy, March 3, Lutheran, NLCA.

J. U. MONROE (1ST LIEUT.), USA
During enemy action in France, January 15, Baptist, North.

C. F. RASETZKI (1ST LIEUT.), USA
During enemy action in European Theater, July 25, 1944, Congregational Christian.

S. H. REAGAN (LT. COL.), USA
During enemy action in Germany, December 1944, Baptist, South.

V. SCHWER (CAPT.), USA
During enemy action in France, August 15, Protestant Episcopal.

R. SHAW (CAPT.), USA
During enemy action on Biak Island, 1944, Disciples of Christ.

R. SHANNON (LIEUT.), USNR
When the "Bismark Sea" was sunk in 1945 on February 21, 1945, Episcopal.

G. G. STUMP (CAPT.), USA
During enemy action in Germany, November 1944, Baptist, South.

J. STEEL (CAPT.), USA
During enemy action in France, June 6, Methodist.

T. L. TYLER (CAPT.), USA
During enemy action on Luzon, March 1945, Protestant Episcopal.

M. WILDER (1ST LIEUT.), USA
During enemy action on Luzon, January 1944, Protestant Episcopal.



THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Ideals are like stars; you will not succeed in touching them with your hands, but, like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach the destiny of your ambitions.

—CARL SCHURZ

Discretion of speech is more than eloquence.

—BACON

Don't make yourself the prophet of doom. The man who keeps saying it can't be done often finds himself interrupted by someone doing it. The man who lives for himself is a failure. No measure of wealth or power can make him otherwise. Only those who live for others achieve success.

—HENRY WARD BEECHER

Nothing so resembles a hollow as a swelling.

—SAINT-BEUVE

When Death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shapes of mercy, charity and love, to talk the world and bless it."

—CHARLES DICKENS

Let sleeping dogs lie.

—EDMOND GOSSE

Have thy tools ready; God will find thee work.

—CHARLES KINGSLEY

Kindness is an evidence of greatness. Malice is the property of the small soul.

—GEORGE HOFFMAN

The cross did not remain on Calvary. It marched out across the Roman Empire. It leaped on the proud standards of earlier days, and got itself emblazoned there. It fluttered over Europe, in the dark forests, the lonely castles. It pointed the patricians to a better way of treating men than man had found. It brought men face to face with the stark reality of love's triumph where hate would always fail. Very few believed it really, but multitudes haltingly swore devotion to it.

—PAUL SCHERER

Everyman is at his best when he adds enthusiasm to whatever he honestly believes in.

—WANAMAKER

"I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity."

—GEORGE GALI

"People generally are realizing that without a spiritual awakening no peace or other plans will be much good. Nations cannot be depended upon to co-operate and stick to their agreements unless they recognize God as their real Ruler and Guide."

—ROGER BAB

"One secret of success is to become so absorbed in the bigness of the thing you're doing that you lose sight of the littleness of your human self."

—BRUCE BAR

To accept good advice is but to increase one's own ability.

—GOETHE

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, let me sow pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

—ST. FRANCIS OF ASSISI

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

Not to Be Sidetracked

FREQUENTLY the champions of good causes are accused of doubling their energies when they forget their aims. Enthusiasm mounts even after attention has been diverted from the main objective much like a boy who quits his chores to follow a band. From the standpoint of indispensability there is no other thing before this generation that even approaches some time-proof method of disposing of war. During the sessions of the San Francisco Conference certain things occurred which created fear lest the delegates were doubling their energies for national advantages such as the number of seats in the assembly, the assurance held upon military bases or territories wrested from the enemy or progress under the monetary plans of Bretton Woods. And when the gavel tapped the Conference into history, there remained evidences that there was no final adjournment of certain nationalistic ambitions.

Has the supreme aim of framing an organization for world peace which took delegates to San Francisco been hampered by the lure of benefits for their countries which arose to tempt them there? Will these interests side-track the dedication of their complete efforts for a warless world? We think not. There was a time when the pilots and crews on the Mississippi River boats forgot their aim, which was to discharge their passengers and cargoes safely on some landing. Each boat seemed built for no other purpose than to beat its rival. When firemen had exhausted the supply of cordwood, they tossed in slabs of

bacon. After they had blown up a few boilers, drowned passengers and fetched up on the mud banks, the operators of the steamboat lines in the interests of safety and economy concluded that it was necessary to ship crews that understood the purposes of commerce. Governments are like that.

History's Greatest Object Lesson

¶ NEVER BEFORE has mankind had held before its eyes such an object lesson on the evil consequences that attend the war-maker as the closing days of hostilities in Italy and Germany offered. The succession of suicides, the slaughter by Storm Troopers of those who wavered through war weariness, and the fanaticism of the misguided who fell after fighting was futile, are but a few of the features in the sombre picture. There are also those ghoulish scenes of horror camps in which the bodies of the tortured, the strangled, the flogged and the starved were piled like cordwood in vicinities where the Germans abounded in plenty. The barbarism of the Dark Ages was revived close beside the ancient centers of culture.

If examples were needed to prove the fate of aggressors, where in history could two more fitting ones be found than Hitler and Mussolini? For decades they stood in the panorama of international life each a law unto himself, each becoming more menacing to the preservation of peace as nations kowtowed to them, and each becoming victimized by ideas of self-grandeur. From the October day in 1933 that Hitler announced Germany's

withdrawal from the League of Nations and the Geneva disarmament conference, he left a trail of treaties torn to shreds, seizures of territories and ruthless treatment of minorities. And there was the day when Mussolini shouted, "We are leaving without any regrets the League of Nations where they are paving the way for war."

The greatest spur to the search for a means to insure lasting peace is found in the ignominious ending of the lives of Hitler and Mussolini, and in the disaster they brought upon their countries. Not only will their names be hooted down the centuries, but they have demonstrated that it does not pay to launch wars.

Lasting Bane of Evil Men

¶ IT WAS the Prince of Peace who said, "All they that take the sword shall perish with the sword." A truer demonstration of that fact than is now offered in the visitation of death and destruction upon the aggressor powers, has never been given since the words were first uttered. With every casualty list released by the War and the Navy Departments there are parents, wives, brothers, sisters and sweethearts who are brought to a tragic awareness of something that Jesus may not have added because he regarded it as so obvious. It is that evil men never perish with the sword before good men also have perished with that same sword. It would be strange indeed if the deepest yearning of Americans were not that the repetition of the one thing that has brought unutterable anxiety, sorrow and loss to them might somehow be avoided. The brave dead beneath the little white crosses from Okinawa to the River Elbe, and sepulchred in the Seven Seas, give poignancy and urgency to that longing. Those who loved them most and whose hearts went as stowaways in the great ships that carried them off to far shores and

death, are praying as the bereft never before prayed that the future may promise something different for American childhood.

The base ambitions of no Hitler, Mussolini or Hirohito should ever again be allowed to make it necessary for young Americans to leave their harvest fields, the classrooms, the offices and the shops. These infamous men who have brought spiritual and economic desolation upon their own peoples have perished with the sword but not alone. There is a maxim, "No one weeps when gifted villains die." But while they lived they blinded with tears the eyes of millions. Now that at long last the world is rid of several of them, the sorrows with which the cursed humanity remain to wear away innumerable lonely hearts. At San Francisco men of peace and goodwill agreed to set a guard over the human family to see that none of its members deranged in mind or obsessed with nefarious designs, will ever again lead mankind along the back trail to barbarism.

Give Religion a Place

¶ NOT WITHOUT REASON was anxiety expressed over the omission of public prayer from the sessions of the San Francisco Conference. While it is true that the delegates of the 46 United Nations represented numerous faiths yet all of them believe in a Supreme Being, seek the reign of righteousness and know that its realization will come only when governments practice the Golden Rule. No better guide to international peace has ever been framed than the words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And that sentiment may be found in the sacred writings of the religions that were represented at San Francisco.

The words of Mr. Edward R. Stettinius, Jr., in opening the deliberations were, "We shall begin the Conference

with one minute of silence and solemn meditations." President Truman, however, concluded his Conference address with this prayer: "As we are about to undertake our heavy duties, we beseech Almighty God to guide us in building a permanent monument to those who gave their lives that this moment might come. May he lead our steps in his own righteous path of peace."

Among the delegates were many staunch believers in religion. Quite rightly they believe that we cannot have world order until we have individual order, and that the place to begin is not with the dwellers in cottages but with the rulers in great houses. Religion must not be relegated to the dim aisles of the sanctuary, but must become operative wherever men meet to inaugurate policies.

No Mistaken Identity

MANY PEOPLE were puzzled by dispatches about the difficulty delegates found in drawing up a definition of an aggressor nation. Especially was this amazing when the two chief brigands were not yet under the sod. For years the most widely publicized persons in the world have been men who have gained notoriety as land-grabbers.

The easy identification of aggressors makes it rather difficult to understand why much effort need be expended in defining their ilk. But statesmen at San Francisco not only were eager to get down in black and white the acts by which an aggressor should be recognized, but a means of stopping him before he got started. The United Nations are not likely to be found enjoying another siesta while some Hitler slyly arms himself. But something else has been demonstrated. It is that never again should tyrants be allowed to exact such irreparable loss for their madness. Toward the realization of this hope, the San Francisco Conference has made its historic contribution.

Recommended Reading

RECENT books dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order from denominational book stores, the publishers or through the General Commission.

The Basis of Lasting Peace. By Herbert Hoover and Hugh Gibson. \$1. D. Van Nostrand Pub. Co., Inc., 250 Fourth Ave., New York City.

Economic Stability in the Postwar World. Report of the Delegation on Economic Depressions, Part II. \$1.50. Princeton University Press, Princeton, New Jersey.

The Peace Conference in 1919. By F. S. Marston. \$3.50. Oxford University Press, 114 Fifth Ave., New York City.

Main Street's New Neighbors. By Melvin K. Whiteleather. \$3. Lippincott and Co., 227 S. Sixth St., Philadelphia 5, Pa.

Toward the Understanding of Europe. By Ethan T. Colton. \$1. Association Press, 347 Madison Ave., New York City.

Peace Through Co-operation. By J. Henry Carpenter. \$1.25. Harper & Brothers, 49 E. 33rd St., New York 16, N. Y.

Time for Planning. By Lewis L. Loiwin. \$3. Harper & Brothers, 49 E. 33rd St., New York 16, N. Y.

Treaty Ports. By Hallett Abend. \$3. Doubleday, Doran Co., Garden City, New York.

Greater Good Neighbor Policy. By Wade Crawford Barclay. \$2.50. Willett, Clark and Co., Chicago, Ill.

When Democracy Builds. By Frank Lloyd Wright. \$4. University of Chicago Press, Chicago, Ill.

The Second Chance—America and the Peace. Edited by John Whitton. \$2.50. Princeton University Press, Princeton, New Jersey.

Before Final Victory. Speeches by Generalissimo Chiang Kai-shek. 25 cents. Chinese News Service, 30 Rockefeller Plaza, New York City.

Battalion Who's Who

☐ That a survey may be something other than misdirected energy CHAPLAIN WALTER J. LINDEMAN proved from results with a Seabee battalion in the Pacific Forward Area. Set down among absolute strangers it enabled him to get acquainted with his "parishioners." When his interviews were completed he had a record of every man—his religious, family and military background; preferences in reading, in sports; and other facts which have been of value in his service to the battalion. He found that he was to deal with men of an average age of almost 27, that they held membership in 17 organizations, that their favorite recreation was baseball, their chief hobbies were photography and reading (with choices in the latter running to fiction, study of mechanics and magazines of the news digest type).

Army Camp Becomes Mission Post

☐ In the India-Burma Theater, CHAPLAIN THOMAS W. B. MAGNAN directs part of his work toward missionary ends. In the evacuation hospital he devotes several evenings each week to Chinese patients. By means of an interpreter, Bible passages and Christian hymns are studied and memorized. Chaplain Magnan writes: "This group changes on the average of once a month with the result that some 50 Chinese soldiers are constantly going back into the line with a fairly good knowledge of the story of Christ, able to sing some Christian hymns, and knowing how we pray and hold our services. . . . Seed thus sown may blossom out all over China some day." The manner in which a chaplain meets these opportunities Jesus

once fittingly described thus: "Behold, a sower went forth to sow."

This Method Gets Results

☐ CHAPLAIN ENNIS P. THORNE, now serving on a large transport, believes in preaching and working for definite results. To do so he plans every service with a specific aim. By the end of a voyage, officers and men have heard how Christ delivers us from fear, sin and futility. Recently nine other Protestant chaplains aboard adopted his plan of investing every service with the note of urgency. During the voyage there were 1,230 reconsecrations, 219 requests for prayer, 64 volunteers for Christian life service, 10 conversions and baptisms. At the completion of every voyage Chaplain Thorne writes the pastor of each person who has taken a forward step in the Christian life and commends him to the prayers of his home congregation. "This kind of work," says Chaplain Thorne, "is the result of nearly four years of work as a chaplain, and has been evolved after much experience with men under many unusual circumstances."

The Honor of the Corps

☐ CHAPLAIN WILLISTON WIRT has described an incident about a lieutenant who, blurting out a line of profanity in his presence, apologized with some embarrassment and attributed it to a habit formed in the Army (but never used before his wife and children at home). The chaplain replied, "Yes, and I have vocabularies much in common, but somehow the emphasis is different." The affair passed good-naturedly enough, with the courteous rebuke of the chaplain. That eveni

mess an officer who had heard the conversation remarked to the chaplain: "I wasn't surprised a bit at what you did. In fact I would have been very much surprised if you hadn't reacted as you did." Chaplain Wirt later wrote to his brother as follows: "This was quite a revelation to me, and has caused me to do quite a bit of thinking. I wonder how many times I have kept still, thinking to avoid criticism that way, when actually the only criticism that men have for the chaplain is when he doesn't stand up for what he believes. There is a lot of food for thought there. Maybe as Christians we have not helped our cause, but harmed it when we by inference deny our Lord. This desire to be considered a 'good Joe' doesn't necessarily involve lowering our standards to the level of barracks crudity." Chaplain Wirt has something there.

Pacific Brotherhood

According to CHAPLAIN WILLIAM A. WILKINS, the Coconut Clericus began as a foursome where the wit and wisdom of members of one religious body were exchanged. In time, others joined the fellowship until it became international, interracial and interchurch. The problem has been to keep the organization intact with members departing on the many missions for which the Pacific area is justly famed. But the Coconut Clericus offers a pattern in fraternity and a lodestone for remembrance.

Theologs in Uniform

Maintaining a theological seminary in a heavy bombardment group is something new. CHAPLAIN WADE L. CARTER is doing that very thing, although he modestly describes his school as only a "version of a seminary." He has organized into a gospel team the men who intend to become ministers, and is giving them prac-

tical experience by having them conduct his evening services. Courses include Old and New Testament, logic, sermon preparation and public speaking. Chaplain Carter has put a good idea into operation, however, and claims that the "fellowship of like minds, and the bull sessions on practical problems of the ministry, keep the boys on their toes and vitally interested."

Bug Banisher

In Greenland, servicemen are pestered with the "Snow Bug." At least CHAPLAIN NORMAN L. DAVIDSON says that there is some little mischief-maker that "gets into men's ears causing them to hear strange voices and weird noises, and into their eyes causing them to imagine the mountain moving upon them across the fjord." This "etiological sprite" also gets into the motors of jeeps and planes to plague the operators and mechanics. But the snow bug is amenable to one power. Chaplain Davidson claims that the evil antics of this elusive elf are banished by "good religious music which clears the mind of evil influence and brings in the angels of light, serenity and peace."

One Never Knows

A chaplain wrote these words in the flyleaf of a Testament: "Simple childlike faith in Almighty God will keep a man steady under fire, Soldier. And prayerful reading of this Book will lead a man to that victorious faith." The chaplain in his "Monthly Report" states that when the soldier was mortally wounded he handed his Testament to his buddy, saying: "If you ever run into the chaplain who wrote in this Bible when he gave it to me on the beach in June, tell him that I have read it through almost three times, and that I have found what he wrote here is true."

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"

What Can You Know?

¶ A DISCUSSION GROUP in a men's college was under-way. One student said to the leader, a visiting preacher, "I wish you would tell me what, if anything, a person can absolutely know in religion. And remember, I said *know* and not *guess*."

It is a good question, and a fair one. And the preacher was "in a spot."

For one thing, those words, "I know" are terrible ones when they are misapplied. Think of the history of medicine. Think of how many gravestones on earth really are monuments, not so much to people who died, as to other people, both doctors and others, who said firmly, "I know," when they didn't really know anything about it at all. For centuries people had said, "I know that fresh air is bad for consumption." Doctors had said, "I know that bleeding a patient is good for what ails him." When as a matter of fact, that was the cause of death, as in George Washington's case.

We do not know there is a God such as Jesus taught. We may believe it. But we do not know it, as we know that the sea is salt. We do not know there is a future life. We may believe it. We have had no actual report of the subject from anyone who has died. What then can we know?



BY HALFORD
LUCCOCK, D.D.

(1) Let us start at the beginning. We do know that religious faith has been a tremendous support in life for people. It has made them into *plus-people*. It has given them a new power for living. We do know that, as surely as we know that rain makes the grass grow. The explorer Stanley, who found David Livingstone in the jungles of Africa, put his inference from this knowledge this way. He said, "My assignment to find Livingstone was at first just a journalistic job. But when I knew him, lived with him, marched with him, I knew something big was at work." Stanley was right. He saw something big, he saw a great faith at work, giving great strength to a life. If faith is just an illusion, it has been the most productive illusion in history.

(2) *There is power in the best we know in religion, that is, in the character of Jesus to compel men to revalue their own lives, to feel in his presence a dissatisfaction with themselves, to feel a sense of shame and guilt. That is not rhetoric; it is history. Millions upon millions of people have said, when the figure of Jesus has walked upon the screen of their minds, just what Peter said when he first saw Jesus, "O Lord, I am a sinful man." That is a fact. Now, you can go on and ask, "What gives him the*

power?" A reasonable answer is that there is something in Jesus which fits our nature. We find in him something which says, "That is what I was made to be." Jesus becomes a clue to the nature of the universe.

(3) *The way of Jesus has proved, when men have followed, to be of tremendous good to human welfare.* We know that, as well as we know that water freezes at 32 degrees Fahrenheit temperature. We can see it in individual lives; we can see it in society. We know, or ought to, with the calamity of war engulfing the world, that Jesus was right when he told men that the only way we can live at all, in our kind of interdependent world. Lord Byron once wrote, in anger, "Virtue is the only thing that lasts in the damned world." What does it all come to? This. There is enough that is absolutely undebatable, to justify the venture of living as though Jesus' words are true. If we do that, if we put it to the experiment, we will discover that the very action, the very living of a life which follows the leadership of Jesus, brings its own sure conviction into the mind. We can say with Paul, "I know whom I have believed."

Pushed or Pulled

II A MAN WALKED into the office of a dean of an eastern college and found him bowed over his desk as if in prayer. That was not the usual position in which college deans spend their time, so he asked him what was the matter. The dean handed him a letter, which stated that a young man, a graduate of that college had just been awarded a fellowship in the Harvard law school. "Well," he said, "Aren't you used to having your graduates make good?" "It isn't that,"

the dean said, "it's only that you don't know Bill, the boy concerned. When Bill was graduated it was the greatest co-operative enterprise in which this faculty had ever engaged. To say that he got through by the skin of his teeth would be making it too easy." "How do you figure he did such a job in the law school then," the man asked. "Oh, that's easy," said the dean. "Bill got 'hipped' on the law. I guess he stopped being pushed from behind, and started being pulled from in front."

And there is a text—the difference between being pushed and pulled! Not a bad text either, when you think it over. Take this boy! Evidently he never got much interested in college. He was pushed. He did things because he had to. There was the threat of being kicked out if he flunked. But when he found something he went all out for, he was *pulled*. There was the thing in front of him, the vision of being a lawyer, the goal of doing a job he liked!

Too many people never stop being pushed, and start being pulled. That is, they never get any allurements of doing something for the "kick" they get out of it.

Of course, we all start life by being pushed. We must do things because they have to be done, whether we feel much like it at the time. The world's work can't be done by butterflies, who wait till they "feel" like it.

But we ought to get the satisfaction of doing something for the joy of it, rather than from any outward compulsion.

The Christian religion gives incentives to life that furnish a big pull. There is the thrill of the leadership of Jesus. That is what the first disciples felt when Jesus said, "Follow

me." That has been true of uncounted millions ever since. It is true today. We get the "pull" of a new affection.

There is also the pull of making your life count for others. That's not just pious talk; it's the most real pull in the world. What are some of the other "pulls" of Christianity? Give examples of men who have felt these incentives which gave to life a big pull.

On the Line of Discovery

¶ ONE OF THE FINEST tributes ever paid to a man was that made by John Morely in his biography of Gladstone, Premier of Great Britain in the nineteenth century: "He kept himself on the line of discovery." And he did. At the times when most men are satisfied to sit in the corner and reminisce about the "good old days," Mr. Gladstone kept going. He was Prime Minister when he was in his eighties.

We all begin on the line of discovery. In early youth the magical storage battery of curiosity makes every day a new adventure and fresh delight. Then often we sink down into a lack-luster routine. A man in a story of O. Henry's said of his town, "The trouble with this place is that everybody in it goes to sleep when he gets to be about twenty-five, and just tosses around and snores the rest of his life."

The first name to be given to Christianity was "The way." It states Christian discipleship in the right manner, in terms of motion. It keeps men on the line of discovery.

There is the big enterprise of *the discovery of ourselves*. Often men never discover their real selves or their real powers because they do not put themselves in situations where the best will be brought out. If we

never tackle anything bigger or more exciting than "feathering our own nest" we will never get anything more out of life than a "nest." And a "nest" can be an awfully small place! Put yourself into a job worth doing, one that means something to a lot of people, and you will discover a bigger self than you ever knew you had. (Chaplain can give examples.)

Then there is the *discovery of our world*. Every man has, in a real way to be his own Columbus—he has to discover the world. We ought to widen the areas of our awareness so that we have a real knowledge of what is happening, where the evil forces of the world are at work, and how they may be overcome.

Then there is the *discovery of God*. Prayer is one avenue to this discovery. Doing God's will is another. Show how some people have discovered God to be a real presence in life and a dependable help.

On What Level

¶ IN THE GRAND CENTRAL STATION the other day I heard a porter ask a woman a question that rang a little bell in my mind. It was a common question, asked, no doubt, every day. He was helping her to the train with the baggage, and asked, "What level does your train go on?" For, as is generally known, there are two levels of tracks in the Grand Central Station in New York City.

This is a good question for anyone to think about: "What level does your train go on?" It may well mean: What level do you live on in your desire and thinking? A man's life may be said to have three levels. The thing a man longs for and most enjoys determines whether he is living at the bottom of his nature and powers, or

the top. An uncivilized savage lives at the lowest level of animal appetites and desires. But the savage is not the only one who lives on the lowest level. Anyone to whom the principal interest and enjoyment in life is in the things he gets to eat and drink, the satisfying of his appetites and passions, is on the bottom level. The only use for a basement is to support something higher. We would call a man foolish who had a fine house with upper stories full of sunlight, but who lived in the basement. What are we going to call the man who never gets to the top level of his life?

We may call the second level of a man's life his busy active life at his trade or business or profession. That's not only where he has to be, but where he ought to be most of the time. But a man whose only interest is on that level soon becomes as much of a machine as the other machines in the shop. We have all heard of the epitaph, "Born a man, died a grocer." It said something we all need to watch out for.

We live on the top level, in the things which do not put any cash in our pockets or gratify any physical appetites, but give exercise to the inner powers and enjoyments of our nature. Friendship is a top level track, so is home, books, music, art, recreation that gives zest to life.

The high level is one where a man can look out toward the sky and God. From hurry and indifference we never pray we are missing the top level of life's experiences. Prayer is as real as an electric current, you cannot see it, but you know from actual experience that it can accomplish things. Prayer does things for people. It gives them courage in a hard place and hope in a dark day.

Why I Believe in God

☐ THERE is nothing more interesting to men than straight, honest, direct talk on big subjects. Also, there is nothing more challenging to the talker. There is no subject bigger than this: "Is there a God?" And anyone who starts out to talk on that subject gets himself away out on a limb. For it is a subject on which everyone has thought a lot, and on which nearly everyone has some ideas of his own. The speaker has to talk sense, and be ready for some comeback. Indeed, the most effective talk on that subject is very often one in which the speaker anticipates the possible objections which the audience may make and deals with them before the questions are raised.

One valuable approach will be to convey the speaker's understanding of anyone who has a lot of trouble believing in a good God. If one has no trouble of that sort at all, it simply means that he has never thought deeply on the subject. Make clear that there is plenty in our world and experience to make faith in God a tough job. One of the notable preachers of the country when asked whether he believed in God answered, "On Mondays, Wednesdays and Fridays." That was only a playful answer, but it did suggest the obstacles to a steady faith.

Three lines of thought and persuasion might be:

(1) *Look at the sky.* This takes up the old argument for design, which philosophers tell us has lost its clinching force. Very well. But even though its body may lie "a'molding in the grave" its soul goes marching on. After all Napoleon's question, sweeping the sky with a gesture, "Who made all this?" still has its point.

There is too much in creation to allow for the verdict, "meaningless accident" to be long convincing. The old question still has tremendous point: Could we explain the works of Shakespeare by the theory that there was an explosion in a printing shop, and after being blown up in the air, the type came down in neat regular rows so arranged as to be all ready for the printing of Hamlet? That would be too tall a tale to swallow. But do we not swallow something equally fantastic when we believe that the world with its numberless, marvellous adaptations, just happened—can the creation rise higher than the creator?

(2) *Look at People.* Of course there are plenty of scoundrels loose who make one think of vermin, but are they the human race? Think of the best people you have known. There has been plenty of unselfish love, of sacrifice, of genuine nobility. They give the strongest reason for belief that in the universe there is a love and goodness out of which the goodness of humanity comes as from its source.

(3) *Look at the world.* Sure it's a mess! We all know that, but can we not see that the reason it is a mess is that it has denied the teaching that we find in Jesus and in the greatest prophets? Can't we see that it is true that, "Whatsoever a man soweth that shall he also reap?" And that goes for groups of men, such as nations, too. Gilbert Stuart—the painter who did so many portraits of George Washington that we wonder how either of them ever had time to do anything else—once looked at the French politician Tallyrand and said, "If that man is not a scoundrel, God does not write a legible hand."

God writes a legible hand, all right. He writes it in the ruin which follows when men and nations and groups flout his revealed will and by doing so prove that Jesus had the right idea about the way of life.

The Art of Coming In

¶ GERALD JOHNSON, an editorial writer who also plays the flute in the Baltimore Orchestra, wrote a very interesting article in *Harper's Magazine* a few years ago on the art of coming in. In it he spoke of how hard it was for a flute player to "come in" at the proper time, because ordinarily in a symphony, there is only an occasional part for the flute. He said, "The man who can rest for seventy-four measures, as this man Haydn expects you to do in one place, and then come in correctly on the upbeat of the seventy-fifth is a man of high and estimable qualities."

Perhaps a useful talk might be made of the "art of coming in" in relation to people. It is a difficult art in life, as in music. But how great a thing it is to know when another person needs someone to come in, and to be able to do it exactly right. Recall the time when Jesus "came in" just in the nick of time to change things for other people. He came in to people at the end of their rope. Give illustrations of times when you have seen people "come in" to a situation and make a new situation out of it, just because they were there.

Then there is the fine art of coming in and adding to the power of public opinion. Then there are also the times when people must "come in" together such a time as now, for instance, when there is such need for a strong support for a world order of law and pooled defense.

As Benjamin Franklin was leaving the hall after the final session that adopted the *Constitution of the United States*, an old lady at the door asked him: "Well Doctor, what have we got, a republic or a monarchy?" "A republic," replied the doctor, "if you can keep it." Rumors were then afloat that George of Prussia would be invited to come over, and some important Americans had already approached Prince Henry of Prussia to see if he could take the headship of the states. When President Lincoln at Gettysburg expressed some uncertainty about the permanency of the venture of the founding Fathers when he said: "We are now testing whether this nation, any nation so conceived and so dedicated, can long endure." "If you can keep it," expresses the eternal warfare free men have always had to wage against threatening dispossession.

President Roosevelt frequently characterized certain inquiries put to him at press conferences as "iffy" questions. Of course the history books are full of them: If Columbus hadn't been rescued when nearly all his shipmates drowned. . . . If Henry VII hadn't declined the plans of colonization submitted by Christopher's brother. . . . If Cartier's colony at Quebec had known that the bark of a white spruce tree boiled in water would cure scurvy. . . . If Fletcher of the hadn't taught the British navy the art of tacking before the encounter with the Spanish Armada, and if England had taken Guadeloupe instead of Canada as an indemnity, as she almost once did. If these things had, or had not happened, certainly the whole

history of America would have been different. And if, as John Adams points out, an epidemic of yellow fever in Philadelphia in 1794 (close on "Citizen" Genet inflaming the public mind) had not broken out to save us from revolution—if there had been wireless to dispatch the action of England before hostilities began in 1812—if Henry Clay had not written the letter about Texas so fatal to his political career, and perhaps, if Jefferson Davis had not postponed so long the appointment of General Lee as commander-in-chief of the Confederate armies—if these things had or had not occurred certainly the destiny of America would have been different. Statesmen blunder; governments make irrevocable mistakes. Jesus Christ alone possessed perfect wisdom. That is why after nearly 2,000 years his motives stand unimpugned, his reputation remains flawless and his deeds reveal no trace of error.

An old Negro woman was riding on a bus down South in a seat just in front of the Jim Crow sign. Presently the conductor told her that she would have to move back one row. The aged woman eyed the conductor as she prepared to move and said, "God's getting mighty tired of this." At times it is given to the lowly to discern the signs of the times!

During the period of reconstruction in the Sixties, Negroes were urged by their northern friends to assert their new-found liberties by demonstrating the right "to sit together" with members of white congregations. In *The*

Sequel of Appomattox, Walter Lynwood Fleming gives this incident: "In a Richmond church a Negro from the street pushed his way to the communion altar and knelt. There was a noticeable pause; then General Robert E. Lee went forward and knelt beside the Negro, and the congregation followed his example."

A call is made in *Aim, a Sports World Digest*, for half a million "Stirrer-Uppers." These volunteers are to enlist recruits from "over-indulged and under-exercised" men and women who are growing corpulent and sluggish at desks, typewriters, in laboratories, and at banquet and directors' tables. In this drive for physical fitness the aim is to get the lollers out on the sand lots, golf links, bowling alleys, skating rinks and fishing streams. (The Christian church too needs some "stirrer-uppers" to induce its members who have grown flabby or atrophied through inactivity to come out and take some spiritual exercise!)

When, in 1804, Meriwether Lewis and William Clark were about to start to explore the territory included in the Louisiana Purchase, President Jefferson told them that he had seen some bones of mastadons brought from the salt licks of Kentucky. Because he felt sure that similar mammoths were still cavorting over the untraversed regions beyond the Mississippi, he warned the adventurers to be on their guard. (Always before a pioneer has started out to blaze a new trail the cautious have rattled the bones of some extinct dragon and warned him of imaginary perils!)

One Sunday morning while Dr. Howard was pastor of the Fifth Avenue Presbyterian Church, New York City, he told his congregation of

the slick trick of the sexton of neighboring church discovered during the week. It seems that the sexton had grown weary of complaints by some that the place was "as cold as a barn." To help matters the ingenious sexton plugged the thermometer at seven degrees. When complainers besieged him about the temperature he simply led them off for a glimpse at the thermometer. For a time they felt comfortable and quit blaming the sexton. But the false indication of the mercury did not change the temperature of the church. (Thermometer pluggers who are responsible for the spiritual coldness in this present day are not comprised of sextons only.)

A Rough Rider of the Spanish American War, had been indicted by the West for shooting a woman, wrote to his old commanding officer, Theodore Roosevelt, as follows: "Colonel, they got me up for shooting a woman. I can prove that I wasn't aiming at the woman at the time. I was aiming at my own wife." (The devil has always been adept in furnishing the evil-doer with arguments to prove his innocence.)

W. E. Woodward, in his biography "Meet General Grant," enumerates the things the young brevet captain brought back from the Mexican War. He says: "Besides his phantom promotion, Ulysses had brought back a few interesting trinkets, a fleet-foot gray horse, and a pleasant-faced empty-headed Peon servant named Gregory. He had also brought back the liquor habit. It had settled down in his personality with the ease of a careless family moving into a wide house. The curios were given away, the gray horse was raffled off, Gregory returned to Mexico, but the drinking habit remained."

Robert Livingston, a most honored
zen, warmly recommended Captain
William Kidd to the Colonial Gov-
or of New York for master of the
venture-Galley. Kidd became
America's most notorious buccanneer
and died on the scaffold. Benjamin
Franklin gave this prophecy concern-
George III: "The future course of
Majesty's reign, I predict, will be
happy and truly glorious." And the
tributes to Hitler and Mussolini by
turning travelers show how that
of base deceivers once pulled the
ool over the eyes of others besides
ime Minister Chamberlain. A black
ten always makes a black cat.
arning against such false prophets
in our day have cursed the earth,
esus said, "They shall deceive the
y elect."

Professor Samuel P. Orth once made
study of the names that appeared in
the first census of the United States,
taken in 1790. Among the names he
s are Waffle, Booze, Dunce, Lazy,
asealey, Hips, Gout, Mug, Worm and
aggot. One hundred years later
rcefully one of these names appeared
the census returns. Pride had led
the owners to change their patronyms.
was not deemed suitable to burden
emselves or their descendants with
mes that aroused the risibilities and
moted alien characteristics. (Jesus
elieved in a new name in which the
ipient could glory. But before one
comes worthy of this new name, he
ast become a new creature in Christ
esus.)

This is Dwight L. Moody's com-
ent on Christ's legacy, "My peace I
ve with you": "Did you ever think
at when Christ was dying he made
will? Perhaps you have thought
at no one ever remembered you in
will; but if you are in the kingdom,
rist remembered you in his. He
lled his body to Joseph of Arima-

thea, his mother to John the Son of
Zebedee, and he willed his spirit back
to his Father. But to his disciples he
left his peace (not ours, but his) and
his joy. They say a man can't make
a will now that lawyers can't break,
but I challenge them to break Christ's
will. No judge or jury can set that
aside."

Chaplain Harold C. Koch has de-
scribed people who turn to God only
in emergencies as resembling the little
boy who was asked why he did not
pray in the mornings. He replied: "We
say our prayers at night. We are not
afraid in the day time."

A chaplain has told this story of the
origin of "Taps," although he does
not vouch for its authenticity. At dusk
a captain of the Union Army was
walking across a battlefield of the
Civil War when he was attracted by
the moans of a lad who lay in a ditch
mortally wounded. The officer recog-
nized him to be his own son, who was
a Confederate soldier. He told his
father that in his pocket was a piece
of music which he had written and
which he wished played at his funeral.
At the military burial the next day
the bugle call "Taps" was used for
the first time.

*Day is done;
Gone the sun
From the hill,
From the lakes,
From the sky;
All is well,
Safe at rest.
God is nigh.*

If this story is true, it deepens our
interest in the requiem that is sounded
at so many grave-sides. Its composi-
tion by a son who wore the gray and
was first heard at his own burial by
his father, an officer in blue behind
the Union lines, not only attests to its

Americanism, but also invests it with the sacramental association of paternal grief.

Adam Clark, the well-known commentator and theologian, was an early riser. A young preacher wanted the eminent minister to tell him how he managed it. "Do you pray about it?" he asked. "No," was the reply, "I just get up."

Lincoln in his Gettysburg Address described ours as a "government of the people, by the people, for the people," scholars have sought to trace the origin of the deathless sentence. One must pass by Theodore Parker and all others to whom credit has been given for its first use. For John Wycliffe, in the preface to his translation of the Bible in 1384 said: "The Bible is for the government of the people, by the people, and for the people."

The Bible is the Book of Democracy. The laws written in our statute books rest upon the Ten Commandments. The good will observed in all communities, the recognition of the rights of citizens of all races and creeds, and the demand for peaceful behavior among the nations have their epitome in a single sentence known as the Golden Rule. Ever since Abraham

A week-end visitor to Washington, D. C., telephoned the office of the Thomas Episcopal Church once to inquire whether President Roosevelt was expected to attend the Sunday service. The reply was, "We do not know whether President Roosevelt will be in the congregation, but God will be present."

☉ PROTESTANTISM has become world-wide and is becoming rooted in many different nations and races. It is developing an ecumenical fellowship that is reaching out even beyond its own borders to churches of other traditions. The world-wide spread of Protestantism has been chiefly from the British Isles and Dominions and the United States. British and American Protestantism differs somewhat from that of the continent of Europe. It is freer from association with the state. It presents a greater variety. It stresses both individual and social transformation. From it have come the chief movements toward ecumenical Christianity.

It has been this Anglo-Saxon Christianity which has been most strongly represented in the Far East. Continental European Protestantism—Swiss, Dutch, German, and Scandinavian—has sent missionaries, but they have been in the small minority. Only in the Netherlands East Indies have they predominated. There Dutch Protestants have carried the chief load, with German Protestants only slightly behind them in numbers, and influence. Of Anglo-Saxon Protestantism it has been that from the United States which, especially latterly, has been predominant. In later decades Americans have been in a majority among the Protestant missionaries in China and British Malaya. They have been an overwhelming majority in the Protestant missionary body in Japan, Korea and Thailand, and have had a practical monopoly of the Protestant missions in the Philippines.

—KENNETH SCOTT LATOURETTE

Onward, Christian Soldiers

(Sabine Baring-Gould)

WHEN on the day following his ordination in 1864, Mr. Baring-Gould arrived to assume his duties as curate at Horbury, England, he demonstrated his leaning toward martial music. At the station he fell behind a procession led by blaring bands and felt quite elated under the strains, "See, the conquering heroes come," regarding it as a welcome to himself. Nearly sixty years thereafter in his *Reminiscences* he described humorously how his suspicion was first aroused when the column failed to turn in at the parish church, and his chagrin upon discovering that he had fallen in with a procession of non-conformists.

Fame as a churchman and as a man of letters came to Dr. Baring-Gould. The volumes of travel, theology, sermons, verse, fiction, mythology, folk-lore and biography from his pen, during seventy crowded years, would fill more than two five-foot shelves. He is best universally known and will be longest remembered, however, as the author of Christian hymns among which is "Onward, Christian Soldiers." His first parish was Horbury Bridge, in a dreary mission field where colliers and weavers were almost destitute of religious influence. This scion of an ancient Devon family who had spent his youth in travel and in study, abroad and at Cambridge University, immediately transformed his tiny dwelling on a bleak ridge above the

River Calder into a school during evenings and a chapel on Sundays. He soon had the Yorkshire boys and girls, who went pattering from their cottages to the factories at dawn in

their wooden clogs, directed toward his rude, improvised place of learning and worship.

Not long after his arrival, the young curate organized these youngsters into a band to attend a religious festival a mile distant. Since he could find no suitable marching hymn, he spent the entire night in writing for the occasion, "Onward, Christian Soldiers." Later it was set to the stirring tune "St. Gertrude," composed by Sir Arthur Sullivan. And so children who first marched to this famous hymn have moved in the van of a mighty procession of militant reformers and Christian witnesses in peace and in war. Always the faithful have been urged to set up their banners in the name of the Lord. Dr. Baring-Gould gave to the generations a hymn of spiritual conquest during which lesser emblems may be displayed, but they are to occupy subordinate positions. The army of the Lord is always to advance "with the cross of Jesus going on before."

The author also wrote "Now the Day Is Over," and translated from the Danish the hymn "Through the Night of Doubt and Sorrow." He died in 1924 at the age of ninety. His labors were prodigious and the range of his authorship is amazing. His greatest literary legacy is the great hymn which has rallied the church to its Leader, "Christ, the Royal Master"; has proclaimed its perpetuity though "crowns and thrones may perish," and has emphasized the solidarity of the ranks as "all one body we." It is the music to which the faithful march—JACOB SIMPSON PAYTON

PERSONALS

JUDGE GUSTAVE A. IVERSON, a member of the General Commission on Army and Navy Chaplains, and chairman of the Committee on Chaplains of the Church of Jesus Christ of Latter Day Saints, died in Washington, D. C., May 8, 1945. Judge Iverson, originally from Norway, held offices of high public trust both in his own state and at Washington, D. C. Among those who paid tribute to Judge Iverson at the memorial service held in the Washington Chapel of Latter Day Saints were BISHOP HAROLD CLARK, BISHOP EDWIN F. LEE, CHAPLAIN ROBERT D. WORKMAN, Chief of Chaplains of the Navy; CHAPLAIN GEORGE F. RIXEY, Deputy Chief of Chaplains of the Army; SENATOR ELBERT D. THOMAS and MR. J. WILLARD MARRIOTT.

CHAPLAIN FELTHAM S. JAMES had the honor of preaching the sermon when PRESIDENT HARRY S. TRUMAN, with his family, attended service at the Chapel of Walter Reed Hospital on April 22.

BISHOP EDWIN F. LEE, Director of the General Commission on Army and Navy Chaplains, delivered the commencement address at Northwestern University, Evanston, Illinois, on June 13. His subject was "The American on the Threshold of His Enlarged World." On the same occasion he had conferred upon him the degree of Doctor of Sacred Theology in recognition of his contribution to international understanding and Christian education during his service of 25 years in Europe and the Orient.

DEPUTY CHIEF OF CHAPLAINS GEORGE F. RIXEY served as Acting Chief of Chaplains during the period following Chaplain Arnold's assumption of his duties in the Inspector General's Office and preceding the arrival of the new Chief of Chaplains, CHAPLAIN LUTHER MILLER. (A biographical sketch of Chaplain Miller appeared in the June issue of THE CHAPLAIN.)

CHAPLAIN HARRY C. FRASER, Air Liaison Chaplain, addressed the 3rd Air Force Chaplains at Tampa, Florida, on March 1. Also participating in the conference at Tampa were MAJ. GENERAL WESTSIDE T. LARSON and BRIG. GENERAL EDMUND C. LYNCH.

BISHOP HENRY KNOX SHERRILL and BISHOP G. BROMLEY OXNAM had the honor of attending the enthronement of the Rt. Reverend Geoffrey Francis Fisher as Archbishop of Canterbury on April 19. Bishop Sherrill was the official representative of the Protestant Episcopal Church and Bishop Oxnam represented the Federal Council of Churches.

That the valor of chaplains is recognized by the Army is well evidenced in the fact that up to May 1 the following decorations had been awarded to Protestant chaplains:

Distinguished Service Cross: W. D. BROWN (Methodist), EUGENE L. DANIEL (Presbyterian U.S.), GEORGE L. FOX* (Methodist), TILDON S. MCGEE (Southern Baptist), and CLARKE V. POLING* (Reformed Church, America).

Soldiers Medal: HOKE S. BELL* (Methodist), ALFRED K. BOUTWELL (Northern Baptist), and RAYMOND A. JOHNSON (Evangelical Mission Covenant).

Legion of Merit: CHARLES I. CARPENTER (Methodist), EMMITT T. CARROLL (Disciples), CLIFFORD CHADWICK (Episcopal), WILLIAM H. DICKINSON (Methodist), CHARLES H. DUBRA (Colored Methodist), JOHN DZURO (Presbyterian U.S.A.), LEWIS GRIMES (Methodist), BENNETT L. GUPTON (Southern Baptist), ISAIAH H. HUNT (American Methodist), JOHNIE L. JOYCE (Methodist), FREDERICK KIRKER (Presbyterian USA), CHARLES W. C. LEEL (Episcopal), JAMES L. MCBRIDE (Presbyterian U.S.A.), DELOSS I. MARKEN (Disciples), KENNETH E. MCDANIEL (Congregational-Christian), ALLEN C. MCSWEEN (Presbyterian U.S.), FRANK L. MILLER (Presbyterian U.S.), JAMES F. PATTERSON (Lutheran), CECIL PROPST (Lutheran), STANLEY E. SMITH (Northern Baptist), ROBERT A. UPHAM (Methodist), JOEL M. WAREING (Methodist), DONALD L. WARMOUTH (Methodist), and GRAEL A. S. YOST (Lutheran).

*Awarded posthumously.

The Croix de Guerre, with Gold Star was awarded by the French to CHAPLAIN HARRY ABBOTT (United Brethren), and the Croix de Guerre was awarded to CHAPLAIN EDWARD H. CHASE (Christian Science) and CHAPLAIN PERCY G. HALL (Episcopal). The Sultan of Morocco award *Ouissan Souite Cherifen* was given CHAPLAIN AROLD C. KOCH (Methodist) by the French in Africa.



The enrollment as of May 1 in the Naval Training School, Chaplain, at William and Mary College, was divided according to nomination as follows: Church of the Brethren, Disciples of Christ, Evangelical, Independent Fundamentalist Church, Roman Catholic, General Association of Regular Baptist Churches (North) and Bible Presbyterian, 1 each; Reformed Church in America, Congregational-Christian, Evangelical and Reformed, and Protestant Episcopal, 4 each; Presbyterian U.S., 6; United Presbyterian, Southern Baptist, 11; Northern Baptist, Presbyterian U.S.A., 13; Lutheran, 26; Methodist, 31.



The nomination by the late PRESIDENT FRANKLIN D. ROOSEVELT of CHAPLAIN LUTHER MILLER for the temporary rank of Brigadier-General was confirmed by the Senate on April 11.



CHAPLAIN HANSEL H. TOWER (Methodist), who spent eighteen months in the South Pacific, is the author of *Fighting the Devil in the Marines*, published by Dorrance Company, Philadelphia.



At the close of the Advanced Class for Chaplains at Fort Devens held from March 1 to April 21, the address was given by CHAPLAIN ROY H. PARKER (Southern Baptist) of the Office of the Chief of Chaplains.



The Annual Meeting of the General Commission on Army and Navy Chaplains was held May 2 in Washington, D. C., with the largest attendance on record. Among the distinguished guests was REAR ADMIRAL WALL JACOBS who said in his brief address, "It is my firm belief that when the story of this war is written one of the closing pages will be the story of the chaplains."

DR. WILLIAM BARROW PUGH, chairman of the General Commission, presented CHAPLAIN WORKMAN and CHAPLAIN RIXEY, both of whom gave fine addresses. CHAPLAIN ERNEST L. ACKISS, who served as Acting Chief of Chaplains of the Navy during Chaplain Workman's tour of the Pacific, was also presented.

BISHOP EDWIN F. LEE, Director of the Commission, reported on the work accomplished and commented on new projects; COLONEL JOHN UPP of the Veterans Administration spoke on the postwar work of the chaplain and the plan for chaplains in the Veterans Administration.

A report on the visitation of chaplains in the United States was given by DR. CARROLL ROBERTS (Disciples), who called upon DR. JOHN A. TATE (Disciples), DR. DAN T. CALDWELL (Presbyterian U.S.) and PROFESSOR JESSE HALSEY of McCormick Seminary, to tell of their visits. All three praised the chaplains visited.

New officers of the General Commission elected on May 2, are as follows: Chairman, BISHOP HENRY KNOX SHERRILL (Episcopal); Vice-chairmen, BISHOP A. R. CLIPPINGER (United Brethren) and DR. FREDERICK FAGLEY (Congregational-Christian); Treasurer, DR. ANDREW R. BIRD (Presbyterian U.S.).



"I thought that General MacArthur would be too busy to give more than a few minutes to a chaplain, but he spent three-quarters of an hour asking about the spiritual welfare of the men," said CHAPLAIN WORKMAN upon his recent return from the Pacific.



Coincidence put aboard the same transport two chaplains who had been Canon of Christ Church Cathedral in St. Louis: CHAPLAIN CHESTER WEEMS and CHAPLAIN JOHN H. BURT. Together the two men administered the Holy Communion to 350 men who crowded before an altar rigged in the ship's mess compartment as the vessel moved westward toward the battle area.



BISHOP G. BROMLEY OXNAM, visiting the Mediterranean theater, spoke on Memorial Day in the cemetery in which rest the bodies of those who gave their lives on Anzio Beach.

On April 28 CHAPLAIN ROBERT S. HALL was married to Miss Marcelle J. Meyer in the Fort Hamilton Chapel, Brooklyn, N. Y.



Chaplains attending the Basic Courses, March 26 to May 5, and Advanced Course, March 26 to April 21, at the Chaplain School, Fort Devens, Mass., were affiliated as follows: Evangelical and Reformed, Lutheran (Missouri Synod), Lutheran U.C.L.A., Presbyterian U.S., United Presbyterian, United Brethren and Independent Fundamental Church of America, 1 each; Assemblies of God, Christian and Missionary Alliance, and Disciples of Christ, 2 each; Church of the Nazarene, Protestant Episcopal; and Church of Latter Day Saints, 3 each; Presbyterian U.S.A., 4; Northern Baptist, and Congregational-Christian, 5 each; Southern Baptist and Methodist, 11 each (a total of 58 Protestant chaplains).



CHAPLAIN LUCIUS MARSDEN DURHAM (Latter Day Saints) was seriously wounded in action on Okinawa, but wrote his mother that he was not maimed.

War Correspondent

In the absence of men overseas, not infrequently it happens that certain advantages are taken of them. And since the editor, Clarence W. Hall, is



Clarence W. Hall

now in the Pacific Theater of Operations as an accredited war correspondent, we take the liberty of presenting his photo. Dr. Hall's purpose is "To find out just what the average GI is thinking about religion and what part religion plays in his daily life under combat condition." He has planned to visit all the main battle areas in the Pacific and no doubt will be seeing a number of you chaplains.

—JACOB SIMPSON PAYTON

CHAPLAIN A. R. ADDY writes: "At our sunrise service we had over four thousand in attendance. The service was held in an open air theater. Our second Easter Day Service was held in our native-type chapel with an attendance of over seven hundred."



The REV. CRAWFORD WILLIAM BROWN of the Church of the Redeemer, Elgin, Ill., has been named as the Chief Chaplain for the Veterans Administration. Chaplain Brown served as an Army chaplain from October 1942, to October, 1944, and so goes well prepared to his new task.



According to latest figures there are now 96,000 WACs, of whom 15,546 are serving overseas. The Navy reveals that there are 82,000 WAVES, 18,000 Lady Marines, and 9,000 SPARs.



When CHAPLAIN HOLLIS CALDWELL reported aboard the *SS Mormacport* he found that he was the first chaplain the ship had, and that officers and men alike were appreciatively co-operative.



Last November eight WACs were sent to the Army Air Forces Chaplains Transition Course, given at San Antonio Aviation Cadet Center, for training as chaplain assistants. At present there are about thirty WACs enrolled in each course.



There is a note of ironic justice in the account which tells how CHAPLAIN MAN M. POLISKOFF found that the best place to hold Jewish services was the banquet hall of a castle near Rheyt, Germany. The castle belonged to Propaganda Minister Paul Joseph Goebbels.



CHAPLAIN RICHARD HOLZ (Salvadoran Army), writing from the Philippines, describes his new chapel: "My chapel is completed now, except for benches which have been working on today. It is beautifully draped inside with red, yellow and green supply parachutes. It has a pretty white cross on the top and is situated among a grove of coconut palms just at the edge of a rice paddy."

"HELL-FIRE" PREACHING

IN THE December, 1944, issue of THE PLAIN there was an article on the subject of hell-fire preaching. The general theme of that such preaching is unmanly and has no place in the combat area, that such preaching appeals to the craven rather than the hero in the heart of every man.

Chaplain Stroup, author of the article, and the writer of this one are in agreement in holding that men who come to church solely out of fear are not very admirable, and that the effect of such attendance and interest is often transitory. The emphasis on a "fox-hole religion" is unfortunate because it gives a distorted picture of the facts. It is not to deny that men may truly become repentant in such circumstances. Truly God, who uses the troubles of this life, especially the self-inflicted ones, to call men to himself may use the similar circumstances of war to the same end.

What does disturb me in Chaplain Stroup's article is that its underlying assumption cuts off the basis for all preaching on hell, not only in combat but in the garrison, not only in the Army but in civilian life also. It is based on the idea that preaching on hell involves the invoking of a kind of fear alien to the Christian religion. Along with reluctance to preach on such a doctrine, it would seem to indicate a mental reluctance to believe in such a teaching.

In a widely quoted editorial, *Life* magazine expresses the lack of religious certainty in the modern mind first of all to doubt by Protestantism concerning this doctrine. Many openly attack it, as for instance the author of an article on Sadism and Masochism who said in writing that the traditional Christian doctrine of hell involves a tremendous amount of sadism. There may indeed be widespread doubt about this doctrine, but so far no Protestant church has removed it from its creed, and the most aggressive sects in Protestantism today are those who teach it. At last is somewhat beside the point, save Chaplain Stroup feels preaching on hell is ineffective preaching. I doubt if the history of preaching bears this out.

However his central assertion that such preaching involves the use of un-Christian fear is conclusively answered by the fact that nowhere does hell and its preaching achieve such prominence as in the thought and teaching of Jesus. It is found in the Sermon on the Mount, in the Parables, in his teaching of the future, in the didactic portions of all the gospels. Surely this is normative.

How can the teaching of Jesus be thought "un-Christian"? It is impossible, by any objective method of criticism, to remove such teaching from the message that he preached. It is an integral part of Jesus' message to men. If hell is a mistake, it is a mistake in which Jesus participated. If we have outgrown it, we have to that extent outgrown him.

What it seems to me we need is a re-orientation to the doctrine of hell and the love of God. The fact that the teaching of the love of God and the teaching of hell could find a place in the mind and ministry of our Lord should lead us to find a place for these topics in our ministry. They are not irreconcilable. To leave out either one is to distort by that much the message he has commissioned us to preach. Just as a physician who refused to tell his patient of the true nature of his disease, and allowed him to go his normal way though it meant the patient's death, would be guilty of the most shortsighted kindness, so equally guilty is the physician of men's souls who allows a careless humanity to go unreckoning to hell.

True, such preaching is not popular preaching, even when stripped of the accumulation of errors which has attached itself to the idea of hell. The Bible does not teach literal fire, nor any other of the extravagances which the Middle Ages added. It does teach a punishment for the lost so grave that our Lord has warned us again and again to beware lest we become involved in it. It does teach that God has sent his son to save us from sin in this life and the next. In the majestic judgment scene, Jesus sets the eternal alternatives before men. May our hearers not be found among those to whom it shall be said, "Depart from me ye cursed

into everlasting fire" but rather among those to whom comes the gracious invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you." This is the message Jesus commissioned his church to preach. Dare we change it?

—CHAPLAIN A. CULVER GORDON

QUOTA FOR CHAPLAINS

● THE ARTICLE on "The Chaplaincy Shortage" in the May issue of THE CHAPLAIN was startling. We had not thought that the shortage was so acute. In fact, we had thought that the quota for chaplains was nearing completion. The basis for this judgment was not based on any authoritative report but from observation. Of course, we cannot speak for any branch of the services except the Air Forces. On the fields we have visited and served sometimes there has seemed to be an oversupply of chaplains.

Perhaps the shortage in the combat theaters is due to the particular machinery set up for replacements. We have known many chaplains in the Air Forces who were most desirous of getting overseas and who after two or three years have been keenly disappointed to be held in the states. It is certain that a large majority of these men would be willing to transfer to some other branch of the service if by so doing they could render aid to men in combat.

We should like to see a fuller discussion on this subject.

—CHAPLAIN GILBERT H. CURRY

EFFECTIVE METHOD

● UNDER YOUR "Help Wanted" column of the February, 1945, issue of THE CHAPLAIN there appeared a request from Chaplain William F. Butler for an outline of some effective evangelistic method for use among service men.

I have evolved a technique which has given me the most effective and fruitful evangelistic period in my 20 year ministry during the past 12 months out here with the Marines at this main South Pacific Marine Headquarters. My experiences have included one main Pacific campaign.

The heart of my program is a redemptive emphasis, and the use of a definite method whereby converts are tied up with a Church at home, and are given as much instruction, Christian fellowship and guidance here in the field as possible. My three Service Men's Christian Leagues have a total enrollment

of over 250 men. The covenant purpose to "bring others to Christ," when used to undergird and back up a definite evangelistic ministry, is proving most helpful.

1. The redemptive gospel is given considerable emphasis in preaching, teaching and in personal interview work.

2. At each service the invitation is extended to the men present to accept Christ as their personal Savior. The invitation is given as the first item in the announcement period which is put after the benediction. It is an invitation to accept Christ, be baptized, and make a confession of Faith for Church Membership in the Church of the man's choice. It is not an altar call. Interested men are asked to interview the Chaplain about this matter after the service or in his office.

3. A definite date is announced along with the invitation at which time men will be baptized and received on Confession. The date is usually the last Sunday of the month though that is varied to meet conditions, especially during a campaign. The baptism and confession is held as a part of the main Sunday service on the day set.

4. The men who respond are personally interviewed by the chaplain; necessary personal data is secured; and the meaningful decision for Christ, the Christian life, and Church membership is faced in explanation, discussion and prayer.

5. Men who respond are requested to become members of the Service Men's Christian League, when under conditions where that is possible. The study periods of the League meetings are devoted to Bible Study and instruction concerning the Christian life with the chaplain as instructor. These such League units are operated, each with 2 meetings per week, the average attendance being 30 to 40 men at each meeting. The bringing of the new convert into the fellowship has proved of great value in establishing the new converts in the faith.

6. A Certificate of Baptism and Church Membership, containing the vows taken has been devised. Two copies of this Certificate are sent out for each man; one copy to the Church of the man's choice requesting enrollment in the full membership of the Church; and the second copy to the man's parents, or to his wife, if he is married. Many enthusiastically commendatory letters have been received, and in every case men have been granted the full membership status requested.

This method produces results. In the year from April, 1944, through March, 1945, 88 men have been received for Christ at the church on Confession of Faith. These men have come from 18 different military units, mostly Marines, but including several soldiers, sailors, and Sea-Bees as well. Their memberships have been sent to churches of 24 different denominations in 18 States.

—CHAPLAIN W. G. SMELTZER

FEDERAL COUNCIL

THE NOTE in Chaplain Dixon's letter in the April issue of *THE CHAPLAIN* carries an idea concerning the Federal Council of Churches which is all too frequently held: namely, the idea that the Council is a distinct and separate organization which is trying to sell itself to the churches—hence, is something we can take or leave as we happen to like or dislike the officers of the council. Permit me to point out that the Federal Council is a united agency of all the major Protestant churches. If there are defects in these should be charged not against the Council but against the individual denominations which make it up and which control leadership.

Every man has the right to criticize any man or policy which seems to be unwise. Such criticism should not blind us to the fact that the Federal Council is simply a mixture of its constituent churches. If changes are needed, let the chaplain work through his denominational representatives.

—CHAPLAIN CHESTER L. HUNT

T-S CARDS

THE CHAPLAIN'S objection to T-S cards is justified, especially in view of the fact that there is a memorandum from the Chief of Chaplains' Office against them. I interpret the memorandum as applying to the usual type of T-S that soldiers, sergeants and CO's sometimes use when they say, "I see the chaplain! Weep on his shoulder! Get a crying towel! Let the chaplain sign your ticket!"

However, my use of the T-S card has a clear purpose and avoids both prudery and morbidity.

A soldier has T-S, which means Tough Stuff (avoiding the unprintable words). It is the Army. There's nothing he can do about it.

But there is! He can see the chaplain! As a matter of fact, if the soldier has troubles, the chaplain may be the only one he can

AT YOUR SERVICE

Chaplains may obtain, without cost, the material listed below upon application:

Let's Talk It Over. Gives ideas, attitudes and techniques helpful in interviewing servicemen. (New York State Committee on Mental Hygiene, 105 East 22nd St., New York 10, N. Y.)

World Government and Peace. Selected Notes and Comments from the *New Yorker* Magazine. This pamphlet is available in limited quantities for free distribution. (Federal Union, Inc., 700-9th Street, N. W. Washington 1, D. C.)

For Hospital Chaplains. Embossed Scriptures in various systems for the blind. (American Bible Society, Bible House, Park Ave. and 57th St., New York 22, N. Y.)

Judaism and a Better World. Issued by the American Institute on Judaism and Enduring Peace.

Jewish Chaplains. Contains weekly religious messages, "Ministering to the Jews" and notes on the conduct of Jewish services. (National Jewish Welfare Board, 145 E. 32nd St., New York 16, N. Y.)

Prayer Link. Contains prayers published in *The Link* under the department heading "Let Us Pray." Single copies will be sent chaplains upon request to Dr. G. A. Cleveland Shrigley, 195 Bird Ave., Buffalo, New York.

see. The chaplain, on his part, can go directly to the CO or the responsible officer. It is a rare case indeed if the chaplain doesn't get a respectful hearing.

Of course, the gripe may be unnecessary, show the chronic grouch, "Can't take it" etc. The wise chaplain may help the man to get adjusted.

T-S is fatalism, a belief that the true chaplain doesn't have. If he can get in a body-blow vs. that and point the soldier to God, that is his chief business.

Yes, I use a T-S card and call it Trouble-Shooting. Such a card as I use it is a GI way of relating a soldier to his chaplain. It breaks down any possible embarrassment. One doesn't have to be a weakling or a whiner to see the chaplain. He can go to him as a man-to-man proposition.

—CHAPLAIN GEORGE L. CUTTON

BOOK NOTES

The Church and the Returning Soldier.
By Roy A. Burkhardt. Harper & Bros.

Reviewed by IVAN M. GOULD.

HERE is a book that is not only timely but one that should awaken ministers and laymen to the tremendous responsibility facing the church in the months ahead. Its significance is found both in the fact that it is the first manuscript of book proportion on this specific subject, as well as in the fact that it focuses the problems relative to the church and returning soldiers where they belong—on the church.

Dr. Burkhardt, pastor of one of the most unusual and effective churches in America, has kept in close touch with men and women in uniform and is well qualified to speak on this subject. He analyzes and describes the service man in the opening chapter and then challenges the church to become an institution, adequate to meet the needs of the present hour.

The theme of the book is developed by asking and answering four major questions: (1) Who is the returning soldier and what does he think about the church? (2) Is the ministry of the church adequate at the present time? (3) Where should the church begin in its preparation to provide a more effective ministry when the war is over? (4) What is the nature of a revitalized church for the new day?

Speaking of returning service men, Dr. Burkhardt says they are "very much like the rest of us. . . . They are no more godless than the civilian. They are no more the victims of these various fixed patterns than are we who make up the rest of the population."

This conclusion seems to be verified by the opinions of numerous chaplains and service men, but it is hardly the whole story. There must be some personal and group experiences which will leave profound marks on soldiers, and which should affect the program of the local church. Dr. Burkhardt writes effectively about counseling in regard to educational opportunities, marriage and jobs, but omits the crucial problem of integrating soldiers wanting to remain iden-

tified with other soldiers (as indicated by veterans' groups) into a church or community where such identification should rapidly disappear. If the church is truly vital and alert institution, it should have no fear, for the soldier and civilian will find their way to it. This underlying philosophy of the book is extremely important, but not limited to a postwar period; rather, it is applicable to all times.

Probably the major criticism of the book is that Dr. Burkhardt has been so concerned with challenging the church that "the returning soldier" tends to get lost. In this sense we have two books here: one about the soldier, the other about the church. It would have been extremely valuable if Dr. Burkhardt had analyzed and given greater emphasis to the soldier whose experiences have matured him beyond his own age group and who, quite naturally may find difficulty in adjusting to civilian life.

The basis upon which Dr. Burkhardt builds his program for the postwar church is that the "rededicated church must descend to meet the individual man where he now is. To not many of the returning soldiers can we issue a direct invitation to prayer. One rule must be to meet them where they live and to lead them gradually up the steps of the altar."

"The new church," Dr. Burkhardt writes, "must come to a greater sense of moral obligation, a sterner sense of duty. . . . Every day we need to reconsecrate our souls, our homes and our schools in the faith that some things are inherently and eternally right and other things are likewise wrong."

There will be some individuals who will disagree with the book because of their concept of "the church," and Dr. Burkhardt must be aware that his "revitalized church" is far from an ordinary "churchman's view. His prophetic message grows out of his love and concern for the church, and is fearful lest it fail to bring the full message of Christ to a needy world. "It is the deadly peril of the church that it becomes satisfied; that it yields supinely to be shaped to the day in which it lives, rather than impelled to carry on the redemptive work of grace through corporate and individual efforts to eventual salvation."

The book needs to be read by all those who are concerned with the role the church should play in the postwar period. It should be of special interest to chaplains because it clearly points to the kind of church that should exist in the postwar world.

THE BEST SOLDIER

HAVING had many years of experience in the Army of the United States, I should like to impress upon you the value of the chaplain as I have learned to know him. In my estimation the chaplain is a real leader of men maintaining or building in them the ideals of Christianity as set forth in the Holy Scriptures. Especially today in a world saturated with greed and hatred do we need to be told that the love of Christ and his teachings alone can bring us the final victory in this life and in the next. The best soldier in my estimation is not just one who calls himself an American, but who can also call himself a soldier of Jesus Christ. Americanism and Christianity must prevail and I can say with sincerity that the chaplains are doing all in their power to accomplish this purpose.

By

BRIG. GENERAL ROY W. EASLEY



Prayer for Today



REMEMBER men today, O Lord,

Whose eyes are viewing foreign lands;
Whose hearts are weary of the sword;
Whose feet are seared by desert sands.

Guard well the lads who late have known
The mysteries beneath the sea;
Who at some hour have felt alone
Upon her cold immensity.

Watch over those whose silver wings
Have brushed the blue of Heaven's dome.
Administer Thy comfortings
To women, Lord who wait back home.

MRS. RALPH L. HAGA
(Chaplain's wife)